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Creed of the Dauntless

by

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CREED OF THE DAUNTLESS

A presentation of constructive thought and principles for those who would be undaunted, unaffected by adverse beliefs or by external things, victorious in the realization of their innate power to overcome.

Dedicated

to the reader who, at this moment, is beginning to affirm the credo of the overcomer.

THE CREED OF HEAVEN

*THESE times when there are many creeds
And many rival spires
And arguments are just as hot
As old satanic fires
And each religious potentate
Exclusive rights would claim—
Confused, I wonder, "What is Truth?"
I ask in heaven's name.*

*The door of heaven opens wide,
But not a voice is heard.
(I judge there cannot be a creed,
Since heaven is not stirred!)
And then a single ray of light
Comes beaming through the strife,
And in that light I read the answer:
"Light and Love and Life!"*

*Now if you find theology
Too hard to understand,
Cease thinking of all man-made creeds,
Opinions now at hand,
And turn to God in your distress,
And see the light He'll give.
His creed is such a simple one:
"Be radiant! Love and Live!"*

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LIVING VICTORIOUSLY

CREED OF THE DAUNTLESS

I BELIEVE in Love, Truth, and Life—God! I believe in the power of God's love within me as mighty to wipe out every appearance of fear or hate in my life. I believe in God's Truth, the universal truth, the truth of my being, as mighty to lift me out of ignorance, falsehood, and superstition. I believe in God's life, my life, as mighty to overthrow every belief in disease or death.

I believe in my higher self, my divine self, Christ within me! I believe that the Christ implanted within me at the beginning is now coming forth, casting out all that is unlike Himself and manifesting His fullness and perfection.

I believe that I am the son of God! I believe that I am made in His image and after His likeness. I believe that through me, His son, God is now doing mighty things.

THE TWELVE FACULTIES

I believe that the faith now being increased in my consciousness is mighty to remove all doubt and disbelief. All belief in adversity and limitation must yield to my faith, quickened to believe in only God, the good.

I believe in the judgment of God, my own good judgment, my power to judge wisely and well, my ability to discriminate between the evil and the good, the false and the true.

I believe in the omnipotence of love. I know that all that is unlike God, all that is opposed to

love, must yield itself to the divine command to love.

I believe in the strength of God now appearing in my mind and in my body, casting out all belief in weakness and appearing as my own indomitable strength.

I believe in the power of God now expressing itself as my power and dominion over things and situations of the external world. I know that He that is within me is mightier than all things of the world.

I believe in my ability to behold perfection and beauty. In the face of seeming adversity I can visualize Truth, God, in manifestation. Through spiritualized imagination I behold the real, the true.

I believe in man's power, my power, to understand the deeper things of God. I recognize nothing in my world as incomprehensible. I understand! I see! I know! Infinite wisdom is revealed to me through my spiritual consciousness, my oneness with Spirit.

I believe in the will of God as powerful to subjugate all personal will. I am willing that God's will be done in me. God's will is always good will, and through His will His desires for me are executed.

I believe in divine order. The orderliness of Spirit is now removing all confusion and disorder from my life and all things are in divine order. I no longer believe in disorder, because my thoughts and my affairs are arranged in an orderly manner and my whole world is adjusted harmoniously.

I believe in my ability to eliminate from my

life all that is undesirable. By denying the untrue, I make room for the true. By affirming the good, I cause it to manifest.

I believe in the zeal and enthusiasm of Spirit. I am zealous for every good thing. I know that my zeal for good is but a foreshadowing of the coming of good.

I believe in the purifying, renewing life of Spirit, abiding at the very heart of my being and manifesting through me as my life. I believe that this life is mighty to cleanse and to regenerate me.

THE BODY

I believe that my body is the temple of the living God. I believe that the Spirit of God fills and thrills my body with life and health. This belief wipes out all thought that my body is material, and restores me to the truth that my body is spiritual and perfect.

I believe that my eyes are the eyes of Spirit. Through the power to behold perfection in all things I have power to see perfection in the manifest world. I see without strain or effort. I behold God's world of joy and beauty.

I believe that my ears are attuned to harmony and that I have power to hear the harmonious voice of Spirit. My ears are blessed by the Spirit of Christ and I hear well.

I believe that my heart expresses the love of God. Through it courses pure and rich blood. There are no hardened conditions in my arteries, because they manifest the youth and love of Spirit.

I believe that my lungs breathe the pure

ether of God. I breathe deeply, knowing that I inhale holy breath. My body is fed by the pure ether of Spirit.

I believe that my stomach is healthy and strong. I am wise and moderate in my eating. I bless my food and know that it is transformed into strong and healthy cells, nerves, muscles, glands, and bones.

AFFAIRS AND PROSPERITY

I believe that all my affairs are in the keeping of Spirit. I believe that my finances are under the management of the law of justice, order, increase, and prosperity. All sense of lack and failure is removed from my consciousness and from my business. I am blessed with success and plenty.

I believe that my whole environment is impregnated with prosperity, love, and peace. My world and my affairs are blessed through the presence of God, who showers on me His richest gifts. As His son, I am heir to all that He is and has. I live in a world of plenty and peace.

I believe in my mastery over all things of the external world. The great Within, the mighty I AM, subjugates all external things to itself. Greater is this inner power than anything in the universe. Mightier is God, the mighty I AM, than that which appears to be. Greater is the power of reality than the illusion and the shadow.

I believe in my power to go forth this day, mighty to do all things according to the bidding of God within me.

THE CHANT OF THE ON-GOERS

THEY walk upon illumined paths,
A pageantry of light;
They chant the song of men made free,
They sing of health and might.
Now, in the Great Ongoing,
There can be no note of fear,
For only God as Love exists;
To them as Love He's near.

To them there is no evil nigh,
These chanters of the good;
To them naught but the good exists
For God is understood.
And, in the Great Ongoing,
There are never evil things
For only God as Good exists;
Of Him the chanter sings.

And so these Sons of Light press on,
And forward, upward, go;
They sing their song: "God is! I am
I love! I see! I know!"
And in the Great Ongoing,
God and man are one somehow,
For man with God, the One, exists
As they exist, here, now.

MIGHTIER THAN CIRCUMSTANCES



HERE is something within man which seems to say to him: "You are mightier than any situation or experience which can come to you. There is within you that which can master any adverse circumstance which appears in your life." Even though one has not discovered this power and utilized it, yet the thing is possible. At least, there is no one who would not want to find it and make it of service in handling situations.

Even the phrase, "Mightier than circumstance," conveys power. We feel that almost the speaking of such powerful words in time of adversity would scatter all trouble. The words, when we speak them, seem to issue from the voice of God within us. They seem to lift us far above the vexing experiences which one often meets in daily life.

"Mightier than circumstances." Man, knowing the truth of his unity with God, is mightier than any external situation which can arise in his life. He is mightier than the evil doings of any person. He is mightier than anything outside of him.

"Mightier than circumstances." The Truth of God is mightier than all belief in adversity and disease. There is no condition in the physical body which is mightier than God's healing Truth. The truth about man's supreme perfection is mighty to destroy any pathological condition.

"Mightier than circumstances." Man is mightier than any disorder or injustice which can appear in his affairs or in his environment. Man's consciousness of Christ within him is mighty to dispel any adverse condition which can appear as his own.

If an experience comes to any one, that person can master it. There is no personal problem which the individual cannot solve. There is no deception which Truth cannot reveal. There is no disease which the truth of God cannot remove or heal.

When man even begins to think of his mightiness he finds that it begins to develop. He finds that the might of God supercharges him with power and with courage to defeat anything in his sphere of action. He discovers that even his words about mightiness seem to summon the aid of God to his side. He finds that the words seem to raise his mind and his body to a higher degree of resistance.

He who gives much thought to this mightiness over experiences and situations can never again let himself believe that he is a victim of circumstances or the pawn of fate. He cannot think of himself as weak or as subordinated to any external will or power.

"Mightier than circumstances." In this realization we rest, in the assurance that God is with us at each and every moment of the day, lifting us higher and still higher to a consciousness of our invincible sonship. "Mightier than circumstances." Yes, mightier than any adverse condition, because God within us is all power and all might.


THROUGH EYES OF GOD

I PRAYED that I might have the power
To see the real and true,
To penetrate adverse beliefs
And see the good shine through;
Then, as I prayed a prayer for light—
That I be holy, wise—
I knew that I was one with God:
I saw through holy eyes.

I viewed the sinful, suffering,
The ones whom men call bad;
Through eyes of God I saw their good—
The good they'd always had;
Then God within directed me
To see them whole and free,
To help them see themselves as He
Knew they could only be.

They caught the vision that I had;
They saw themselves made whole;
They caught the vision of the Christ
Within their inmost soul;
For through God's eyes they saw them-
selves;
They knew they could arise
And be the perfect sons of God ✓
And, too, see through His eyes.

UNTOUCHED BY EVENTS

OW I wish that things were just the same as they were before it happened!" Have you ever heard some one make this cry from the very depths of his soul and, understanding exactly the whole situation, have you not longed to restore that person to the peace and harmony that he had enjoyed before some unkind word had been spoken or some unpleasant event had occurred?

Think how ridiculous it is to give to one little word the power to change a career or to destroy a friendship! Can we not see that the force of events lies entirely in the power that we give to them? Do we not see that any situation or circumstance can affect us only to the extent that we surround it with power or fear?

A person's first reaction to a situation is most important. He needs to be careful that his reaction be a desirable one, for, if it is not desirable, it may cause him to build up an adverse state of consciousness. When he comes to a place where he must control the situation and treat it metaphysically, he is brought face to face with the fact that he has built up a negative state of consciousness and must overcome it.

The secret in handling events without being touched by them lies in one's preparation. If a person builds up a strong consciousness of Truth, he can rely upon it to resist the old belief

that events can master him or can affect his well-being. If he realizes that he is mightier than circumstances, greater than the situations of the external world, he will know that he has power to rise above events and to live in that consciousness in which there are no accidents, no misunderstandings, no power in negative words or adverse situations.

The person living in a high consciousness of Truth does not attract negative situations. Living in the consciousness of love, he does not attract situations in which hate and fear are dominant. He lives in a world superior to the happenings of that state of consciousness in which personality and personal disturbances reign.

Many persons give great power to the effect of negative words and, consequently, a negative word is able easily to subjugate them to itself. In fact, they give more power to negative words than to words of Truth and, therefore, have little faith in the power of a word of Truth to neutralize the seeming power of the negative.

We should teach ourselves to react to a situation through the same consciousness that we had before it happened. If we permit a hasty word to mar a lifelong friendship we are brought to the fact that such friendship was not founded upon truth and love. If, fortified by a substantial friendship and a consciousness of Truth, we are brought face to face with an adverse personal situation, we have really no recourse but to disregard the unpleasant situation and react through friendship, love, and Truth.

If a person's motives are right when he says something that may displease another, that person knows that he has recourse to something that will bring the other back to friendship and love. If love is really back of the motive, love will continue to thrive. There are no misunderstandings in love. Love is untouched by false events.

Have you often longed to be back where you were before some unpleasant situation took place? And yet something within you, through those hours or days of worry, tried to tell you that in Truth the whole thing never happened. Something seemed to tell you that in God's book of life there was no blot and that your name and that of your friend were still written upon a clean white page, immaculate, still radiant with love.

What a comfort that was to you! Possibly you wondered how to convey this thought to the other person. Then the way was revealed to you: If you wanted to be back in the former relation with this friend, then you must cease to think of recent unpleasant events. You must return to the consciousness of love and Truth that you formerly enjoyed.

Quite likely you felt that you were almost free from the situation; then the appalling thought came to you: How about the friend? Would he view it in the same light? Possibly he was not a student of Truth. Quite likely he was not. Then the second realization came to you—that, regardless of the situation or the person, you must continue to dwell in the high

consciousness of Truth wherein all events can be rightly handled and shaped.

Things and events of the external world cannot affect us or mar our happiness when we are established in the high consciousness of Truth in which there are no lapses from love and understanding. If we build up a strong consciousness of the power of Truth and love, then we cannot be swayed by the belief that hate, fear, or personality can govern our world. Love and Truth endure. What we know as human events and personal misunderstandings change and disappear, but love and Truth continue to exist.

Our only solution in handling annoying personal situations lies entirely in realizing Truth. If we would restore ourselves or another to an original state of happiness, we must first make that restoration in the consciousness of love and Truth. How insistent the words of Paul are in this respect, and the very familiar lines offer just the right solution of such a problem: "If a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted."

Untouched by events! Knowing this truth, we free ourselves from all belief in the power of external circumstances. The love of God never fails and is untouched by personal events.

HE'S STANDING BY ME ALL THE WHILE

HE'S standing by me all the while;
He'd have me look to Him and smile,
To look away from doubt and fear,
And know that He is standing near.
And sometimes when the shadows fall,
I need to know that God is All,
But need no longer be afraid,
For Jesus is at hand to aid.

He's standing by me all the time;
It matters not the hour or clime;
I cannot falter, cannot fail;
His love forever will prevail.
I'll not complain, my lot bemoan;
I'll ne'er again think I'm alone,
For Jesus stands at hand to cheer
And have me know He's very near.

He's standing by me night and day;
I sometimes think I hear Him say:
"Just lean on Me and have no fear
And some good blessing will appear;
Just lift your thought to Me and know
That naught but Truth can e'er be so."
I always feel that I can try
When I know Jesus is near by.

MEETING THE ISSUE

WE OFTEN find ourselves in circumstances in which the next step seems to be difficult. Confusion and indecision may contribute to make the case more difficult. How often some one explains his problem to us and then asks: "What shall I do? Which way shall I turn? How shall I meet the issue?" At such a time we may think back to the time when we had such a problem on our hands. If we have been disciplined in the study of Truth, we subconsciously say, "Meet it through Truth."

Meeting the issue through exercising the consciousness of Truth means applying Truth, love, wisdom, and good judgment to problems involving hate, falsehood, ignorance, injustice, and unfairness. These problems are legion. Virtually all the problems centering around the personal equation belong in this category.

A person may remark at this point, "If one did not meet the issue through Truth, how else would it be met?"

If hate is met with hate, if injustice is met with injustice, if falsehood is met with falsehood, the problem is not solved according to Truth. Keep this truth in mind: *Fire will never extinguish fire*. If the hot flame of hate is raging, hate will not extinguish it.

If, over night, a friend of yours turns into an enemy, you cannot remedy the situation by becoming an enemy to him. If he refuses to

radiate friendliness, you cannot meet the issue by following his example. Your duty is to radiate enough friendliness for both of you. You are in the same position as the wayfarer who finds that his companion has become crippled and must be carried for a while. You do not want such a burden? Then your friendship has been put to the test and you have proved that you cannot meet the issue.

Do you believe that your employer is unjust and unfair? Have you secretly planned to give him a dose of his own medicine and to pay him back in the same coin? Would that be meeting the issue? Would that kind of fire serve to extinguish the flame of bitterness that is beginning to rage in your mind? Why not meet the issue? Why not rise above the whole thing? Show him that you are a bigger man than to attempt to deal in unfairness and injustice. Show him that you can meet the issue between you and him just as he would want you to meet it in affairs of the firm.

Do you grasp the significance of meeting the issues of life by exercising Truth, by applying the great Principle underlying all life and all personal contact? Do you not see that in this simple message lies the solution to virtually all personal problems? Does not your own personal problem simply solve itself while you are reading this? Is not this truth that is here explained to you the very one that deep down in your heart you know will have to be applied?

No, the way of Truth is not a hard one. Cease to think that the way of Christ is one of difficulty and sacrifice. You go the way of

sharp rocks and bleeding feet only when you choose to turn from the path of love, fairness, and justice: the way of Truth. When you try to meet the issues of life by applying a mortal standard—one of hate, injustice, and death—you go the stony way.

When your friend or employer seems to be in the power of the devil of mortal beliefs—beliefs that he can win out through thinking and doing evil—your duty as a friend or a faithful employee is to help him to clear his own mind of such wrong thinking. In such a case, as previously advised, you must think enough thoughts of Truth—love, justice, and wisdom—for both of you. Possibly you have come into his life to help him clear his mind of such beliefs. You are his healer. Through the work of Spirit within you, you can help him to correct his thought.

If you get the full meaning of the thought, "One fire does not put out another," you have caught the very spirit of this lesson. If you see the truth that you cannot rise through taking the downward path of another, the way of hate and injustice, you will not be tempted to follow in his footsteps. When you think that another is thinking thoughts of injustice, free yourself from all belief that you must retaliate with injustice.

Are you meeting the issue right now? You are if you are letting the truth of this message to you clear your consciousness of all belief that you must drop to the level of the one who thinks thoughts of injustice in order to lift himself up. If you think thoughts of justice

sincerely enough he will be compelled to relinquish his position and rise to your heights.

Does it not seem strange to you that we ever have thought that we could meet such issues through taking an adverse or combative position? How could adverse thoughts on our part ever cause another to think thoughts of justice and good? How could the token of injustice ever buy for us the justice that we crave? How could hate attract love? How could the old belief that we must give another the bitter dose that he has prescribed for us ever provide a cure?

Does the issue seem hard to meet now? Does the little personal problem still remain unsolved? It could not be so if you have really met the issue in your own consciousness. If your thought has been corrected, then the situation is already remedied.

The person who thinks fairly, squarely, and justly is bound to solve all his personal problems. Such problems cannot hold any place in the world of the person whose thought is centered in Truth. Prove this statement for yourself.

As you meet little issues day by day, in the Truth way, the larger ones will take care of themselves. Eventually you will find that there are no issues to be met. You will have arrived at that consciousness in which there is no hate or injustice. Only good can exist for you when you are fully centered in Truth. Go your way this day rejoicing that you have met the issue at hand.

TODAY WAS MADE FOR YOU

WHAT matters whether rain or shine?
What care you what the place or clime?

Today was made for you.
The cloud that lingers in the sky,
The sun that's smiling from on high,
Will bless you e'er the day goes by.
Today was made for you.

It has no mem'ries of the past,
No thought of joys that did not last;
Today was made for you.
Without a thought of coming days
(For is the future else but haze?).
It lives!—Today! Live, sing, and praise!
Today was made for you.

Today you've power to claim your health;
Fulfill desires for heaven's wealth!
Today was made for you.
If you will cease to pine and grieve,
You will from it good gifts receive.
Be friendly to Today! Believe!
Today was made for you.

“NONE OF THESE THINGS MOVE ME”

*Let us be unaffected by limitations and
things of the external*



WOULD you like to live a life of detachment, a life in which you were unaffected by people and things, one in which you ceased to vibrate to unpleasant situations, one in which you actually lived—lived the ideal, radiant life you have always visualized? Of course, you have had this longing and, no doubt, even at times when you seemed most attached to unhappy situations and to people who misunderstood and harassed you, you have felt down within yourself that in some way or other you really were above petty situations and master over things of your world.

There are many students of Truth who know how to apply the teachings of Jesus to problems of health and of finance, yet have to learn how to get into that consciousness in which they will not be affected by people and things. The personal equation seems to be more difficult to them than the problems bearing upon health and prosperity. No doubt many persons would easily make their demonstrations if they would learn to handle personal problems.

The first thing for you to learn when trying to make the personal demonstration is that God in the midst of you is all-in-all, greater than all else in the universe. If you think of external things or of people as having greater power over you or your life than you have through your consciousness of God within you, then you get into a state of being dual-minded, and of thinking of gods many.

Have you ever thought that this matter of letting people and things affect you is entirely a matter of personal consciousness? Do you know that the whole situation does not concern people and things but that it evolves around your belief in the power of the external?

Change your thought about the external and it has no power over you; it can no longer make you uncomfortable or give you a feeling of distress. The admonition of Jesus, "Love your enemies," has a psychological aspect which is not often recognized. From the standpoint of mind we can see that what takes place is not love for the persons who have been represented as enemies, but an exchange of loving thought for the thought of enmity which has been held.

Is there some one in your life who disturbs your peace of mind? Possibly you answer yes but this answer is not altogether true. In the world of appearances some one appears to disturb you. Explained according to Truth, the situation is solely one in which you are entertaining a thought which makes you unhappy. Possibly this person has done nothing to harm you. Possibly you have been mesmerizing yourself with a belief which has no foundation.

In Truth this is just what has taken place. The person has not been harming you; nor could he possibly do so.

What is the proof of all this? Change your mental attitude and prove it for yourself. If you think that some person has power to harm you and is doing so, change your thought. Reverse the mental attitude. Think of him just as you think of one whom you love very much. You need not think of him in a personal way. You must entertain the same quality of thought that you entertain for your friends.

You are not able to do this? Another proof that you are in personal consciousness, burdened by personal beliefs, beliefs that persons and external things affect you. Can you say, "*None of these things move me.*" *No one in the world has power to make me unhappy. Christ within me is all power, all love, and I share my love with all the world,*" and mean it?

When trying to make a demonstration over persons and things, cease to think of them as things external to you. Give your whole attention to redeeming your thought about them. You need not even seek to change them through your right thought. Change your thought and see what happens. Your conception of people and things will change and you will find that they have changed too.

"*'None of these things move me.' That within me which is high and noble refuses to be debased by the belief that external things have power. Through eyes of Spirit I see myself master over my world, a world of love and understanding.*"

LITTLE TOWN OF
NO-MORE-CARE

YOU ask me where I'm living now?

A town called No-more-care,
A little town set on a hill

Where all is bright and fair,
High up above the fogs and winds

Where joy will never cease,
Where there is no more worrying,
But just eternal peace.

Come up and be my neighbor, friend,
And live in No-more-care;

A very easy place to find;

First thing you know, you're there.

You build a ladder by your thought,

You learn to trust the true,
And then ascend to No-more-care;
With worrying you're through.

Outside the open gate you'll find

A valley deep and wide
Where each his worrying must leave
And cast his care aside;

I now suspect it heaven is,

This town of heav'nly air,
For heaven's a place of harmony,
Like little No-more-care.

STANDING FIRM

LEARN to stand firm in the face of adverse situations. Stand firm in the consciousness of the power of God within you. Stand firm in the knowledge that you are mightier than any of the vexing situations of the world. Stand firm in the realization that Christ within you is mightier than adverse appearances.

What is the secret of standing firm? It is in gaining the consciousness that the power of God within us cannot be affected by outer appearances; in knowing the truth that in Spirit there is nothing to oppose us, since God is all in all; in finding within us the substance of Spirit that exists like a tower of strength in the face of opposing forces.

Turning to the concordance in the Bible we are directed to so many passages that are helpful in our standing firm that the Scriptures become a veritable textbook on the subject. Prominent in the Bible are these passages:

"Fear ye not, stand still." "Stand still and see." "The house of the righteous shall stand." "The word of our God shall stand forever." "By faith into this grace wherein we stand." "He shall be made to stand; for the Lord hath power to make him stand." "He that standeth stedfast in his heart . . . shall do well." "For in faith ye stand fast." "Having done all, to stand. Stand therefore, having girded your loins with truth." "That ye stand fast in one spirit."

"That ye may stand perfect and fully assured in all the will of God."

The conflict that one experiences in learning to stand firm lies entirely upon the mental and spiritual plane; it is not a physical battle. The belief in the power of persons, things, and external circumstances must meet defeat by the truth that nothing of the external world can withstand the power of Christ within man.

Many persons do not stand firm in time of necessity because they think of the situation as one of peculiar importance and significance. How often we hear some one say, "Truth is all right in your case, but in my own there are so many conflicting situations that they cannot be transformed or corrected by meditation and prayer!" Just as if the nature of any situation gave it a power exceeding the power of God! Just as if one person's problem were more weighty than another's. The fact is that one person's problem is handled by the same means as is another's. Those who know how to stand firm in Truth do not waver because of the nature of their demonstration. God is never less powerful in times of emergency and stress than in times of peace and easy sailing.

Stand firm! Rise to the consciousness that there is something within you that is unmoved by things of the world. Find the power within you that is like a strong tower of defense, an immovable pillar. Enter into the high consciousness from which you cannot be swerved by things of the outer world. Know the truth that no person or thing can take from you the all-conquering Spirit of God within you.

Stand firm! When a belief in disease, contagion, or weakness is voiced in your ears, stand firm in the realization that only the truth about God is eternally true—the truth of your own eternal being. When adverse beliefs seem to be stronger than absolute Truth, stand firm. You will be well compensated. You will be rewarded for your stand.

When your environment seems to be one of inharmony, when you are almost ready to despair because things of the world seem to crowd upon you, stand firm in your faith in the power of God, the good. Every thought that you give to believing in the power of evil but detracts from your ability to stand firm. Every belief that you entertain that harm can come to you is but a point in favor of so-called adversity. On the other hand every belief in the power of God calls you away from beholding adverse appearances and brings you to a realization of the truth about the situation at hand.

Stand firm! When it would seem that you are about to be engulfed in failure and lack, stand firm in the consciousness of God's abundance. When money would seem to be lacking, stand firm in the truth that God's bounty is appearing. When you are deluged by urgent needs, keep standing firm. Every deluge must give way to the sun. Every need will be met. Every desire will be fulfilled.

Stand firm! If falsehoods seem more powerful than Truth, if the evil word seems stronger than the word of Truth, keep standing firm. Every false note attests to the truth of harmony. Every discord serves but to magnify

the beauty and concord of harmonious tones. Every evidence of falsehood, gossip, and malice becomes a guidepost to Truth.

Standing firm is but loyalty to Truth. Refusing to believe in the power of evil is simply loyalty to God, the good. Those who stand with God never stand alone, while those who take the stand for evil have nothing to stand with them and nothing in Truth to support them.

Even the thought of standing firm causes us to rise to the grandeur of our divine sonship. We feel something within us that is never touched by winds of chance and caprice. There is something within us that is never changed by outer conditions, something upon which we can always rely, something telling us that it is Spirit, eternal, immovable.

Those who stand with God, those who are loyal to Truth, those who stand firm when Truth is on trial, have nothing to lose. They shall see the power of so-called adversity rendered powerless; they shall see the haughty head of the Adversary bow before the might of God; they shall see the nothingness of that which has falsely called itself something.

Why does this message of standing firm appeal to us? Because the Spirit of truth within us is witness to its truth. Standing firm is but taking a stand for God, keeping faithful and loyal to Him, standing witness to His omnipotence, attesting to the appearing of Christ.

KEEP TRUSTING

AT the time when faith is tested,
When it seems that you are bested;
Keep trusting.


When it seems that love is routed
And before your eyes it's flouted;
Keep trusting.

When men seem to doubt the Master,
He will fly to you much faster;
Keep trusting.

Nothing's gained when faith is yielded,
Keep your faith; thereby, be shielded;
Keep trusting.

Now the load's begun to lighten
And your path's begun to brighten;
Keep trusting.

IMPERSONALIZE YOUR PERSONAL DEVIL

HE ONLY difference between the words, evil and devil, is just one little letter. According to metaphysics, evil is simply a belief contrary to good and Truth. What has been called the devil is this evil belief acting as a personal being or as an evil personality.

In this age of enlightenment the world has pretty well freed itself from the old belief in a personal devil, a power working for evil in opposition to God, the good. We speak of a personal devil as the evildoer who was the terror of theologians of the past. At that time a disbelief in a personal devil was a mark of disloyalty to the Christian religion. Now we should consider a belief in the power of any entity which would set itself up as opposing God or Christ as a belief disloyal to the one and only Power in the universe.

In the last decade or so religion has given us a new interpretation of itself and of life. Looking beyond the theology and ecclesiasticism of the past, we have found the religion of present-day enlightenment, the religion of Truth. The belief in a personal devil has changed entirely. Truth has revealed to us that there cannot be a devil, since God is alone in supremacy. However, the world still goes on believing in personal devils, even though they be of a different sort.

If a person does not rise in a business office as rapidly as he thinks that he should, he may blame his failure on a personal devil. A co-worker who was formerly a friend is viewed with suspicion and alarm. It must be he who is working the mischief. Then the personal devil enters into the life of the suspicious person. Evil has taken on a personality and has become a devil. The false belief has been personified. When we want to make evil just a little worse than it is, the personal element in us personifies evil. What a creation!

The discussion of devils could not be a wholesome one, neither could the belief that they are at work in our midst be wholesome. Even as we have given clean white pages to a matter of inky darkness, so must we clear all inky beliefs from our thought and clear our minds of all belief that evil can interpret itself to us as a personality.

We are inclined to smile at the belief in witchcraft that prevailed in this country in colonial days. But, in this age, I have heard bright, intelligent persons voice a belief in personal devils that was an insult to present-day enlightenment.

Recently in talking to a woman who was not succeeding in her work because of a deep-seated belief that a certain person was working against her, I gave her this advice: "Impersonalize your personal devil. Cease thinking that any person is working evil in your life or could possibly do so. See these situations as having come about through your own adverse thinking and correct them through thinking

higher. Think Godward. In Truth you will find that you cannot succeed or fail through the machinations of another. In Truth you will learn that God alone can lift you higher and higher in your work."

Had this woman continued to try to help herself through concentrating upon the one whom she called a devil, she would have aggravated and intensified the situation. Why? Because she would have acknowledged to herself some power without herself. When a person acknowledges an external power he cannot resort to the almightiness of God within himself. This woman could not resort to the power of All-good so long as she believed in the influence of evil.

Possibly, if this woman were asked by her minister if she believed in a personal devil, she would answer emphatically, "No!" However, in her own consciousness she held such a belief. She believed that evil personified was working against her highest interests. She believed that some external power was greater than the power of her indwelling Spirit. She believed that there was something besides the allness of God.

Sometimes it would seem as if the most cowardly attitude that a person can take is that of believing that his failure is due to the evil workings of another. Can you imagine God's creating man as master over everything in his world and then placing man at the mercy of all the other men in the world? Can you not see that the whole matter of a person's belief in a personal devil of this sort is simply a mat-

ter of ignorance and unenlightenment on his part, which will remain until the light of Truth dawns in his consciousness?

If we believe in the power of any person to injure us we cannot enter into the great universal, impersonal consciousness in which we know the reality and the power of God. There is no doubt but that the mark of the overcomer is his ability to throw off what may be called personal thoughts—the beliefs that other persons can make him unhappy or can cause his failure.

Impersonalize your personal devil! Detach evil from personality and you will find that there is no devil. Remove your belief in evil from the person whom you have considered an evil influence and you may find that he is your best friend. If you just must personalize something, personalize some one with good and find, thereby, that you have been entertaining an angel unawares.

What a gloomy subject this subject of devils is! How laughable the whole thing is when the belief has been corrected in our thought. In these days of modern enlightenment—yes, days of electric lights—one never hears of ghosts. A simple turn of the light switch would reveal their falsity. And so just a light ray of intelligence scatters the belief in personal devils. Let us start today and see how many angels we can find.

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SINCE GOD IS ALL IN ALL

SINCE God is all in all to me
There is no hate or fear,
For love is all there is to see
And God as love is near.
If God is really all I know
And all that fills my life,
In Truth, there is no evil thing—
No pain, no fear, no strife.

Since God is all in all to me
There is no lack of health,
For He supplies my life with good
And manifests as wealth.
If God is really all I know,
I give no thought to sin;
No impure thought, unholy deed,
Can touch the Christ within.

Since God is all in all to me
There is no time, no past,
No vain regret of days gone by,
No joy that did not last.
If God is really all I know,
With Him I'm satisfied,
And in His love I rest secure
And in His peace abide.

GETTING ALONG WITH PEOPLE

"Ah!" you say, "there is my difficulty. I seemingly have everything in the world but the ability to get along with people"

RIGHT at the start we must reveal to you the way to get along with people: *Get out of personal consciousness!* If you are in the attitude of mind in which you think of people as working against you, as misunderstanding you, as being inconsiderate of what you do, then the first step must be that of getting the right perspective of life.

Here is an astounding fact: The person in this state of mind need not have any one actually working against him. The chances are that he does not have. But, being in personal consciousness, he is in the state of mind in which he believes a person is working against him and he will eventually look upon some one as the one who he thinks is doing so. Do you grasp what personal consciousness will do to you if allowed full sway?

Why will getting the right perspective of life change the consciousness and cause one to rise out of the realm in which false personalities move back and forth across the mental stage? Because the higher consciousness reveals the great, universal unity which joins all living creatures. In this unity there can be no

fighting for existence, no hates and no jealousies, no misunderstandings.

When next you feel a seeming obsession to dislike a certain person, clear this individual of all relation to the matter that prompts your dislike. Simply recognize that you need freedom from personal consciousness, and set about adjusting your thought.

In the higher consciousness exists the truth that no one has power to harm you. In this consciousness you realize that no one has a desire to injure you. In the heavens of the mind your fellow beings exist as angels. Even this one whom you have seen through personal consciousness exists in this heavenly realm and, possibly, right now he is unconscious of your dislike and is planning to bless you in some way. Such a situation often has happened.

Once in an unguarded moment you spoke unkindly of this friend and your words traveled and you have been fearing them ever since. But remember that the thought and the word of love will travel much faster! Never allow yourself to despair over personal situations. The power of Truth and of love will rectify every error of the past.

If you would free yourself from the past, forget about it and begin to do good. Do good to the one whom you have injured. The healing, constructive power of doing good will do a mighty work in repairing the old, personal wounds.

Possibly you have gone through a very trying experience, which you have brought upon yourself because you did not realize that you

must never discuss people in a negative way. When you discuss the shortcomings of another to his face, as we say, or to his friends, you are handling dynamite. You are also putting yourself to the inescapable task of generating more love for the person than you have generated ill will by your malicious tongue.

There are those who believe that Christ is within man—that is to say, within themselves, but not in the other fellow. They say, "Christ is in me and I have all power over every one." We can see that if others held the same thought war would soon be on. Truth never encourages or licenses us to walk over the other fellow.

Centuries ago a wise man, wise in the knowledge of the lack of forbearance that men often display toward one another, spoke a great truth, a truth which no one in all these years has been able to improve upon: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." If a person takes this for his rule he is assured of success in getting along with people.

We can see that the problem of getting along with people is one that is solved by leaving others and our limited thoughts about them out of the question for a while. We need to learn how to think rightly about them before we attempt to think of them at all. Before you can relieve yourself of the inharmony which personal animosity has brought into your life, you must take a very decided stand. You may have to reverse your whole thought process.

The person whom you have disliked must

appear to you as one whom you love. Remember that love is impersonal. The love that you feel for a member of your own family is the same love that you must feel for other people.

"But," you say, "I have literally showered love upon this person and still it does no good."

Love does no good? Showers of love do no good? You believe such a thing as this? Then change the quality and quantity of your love. Shower more loving love and shower in greater showers. There is no other remedy, so you must administer the only one there is. Never miss an opportunity to think lovingly and to speak lovingly of this person whom you have not been loving.

Your unkind words caused disaster. Now send loving words to overtake them. Heretofore you discussed personal limitations; now compliment this person upon his or her good points. Of course, tact is necessary in rectifying personal situations. Why? Because the lack of tact probably was the cause of the trouble.

Formerly you disregarded the Christ in the one whom we are discussing. Now you must take the opposite stand. You must behold the Christ in him. At one time this person probably symbolized to you the personification of Satan. Now you are dealing with opposites and you must see the opposite of Satan. You must see Christ in him. What will this do for you? It will help you to behold more and more of Christ in others: that which we are all seeking to do.

What is the secret of those persons who get

along easily with other people? They respect a certain something in others. They respect the Christ. They have no desire to be unkind to those in whom the Christ is content to dwell.

If you could but get a glimpse of some of the difficulties that another may have in his life, you would not be so quick to misjudge and to dislike him. Why not take the stand of helping him even though in the past he has appeared to be inconsiderate of you. In the great ongoing what matters it if, for the time being, he appears unresponsive? Just go forward content to know that as a prince of the realm of heaven your conduct is princely and that you are gentle toward all others of the court of the Lord.

Oh, how we admire and love princely people, those who never condescend to engage in little, narrow situations of personal consciousness! They always get along with people and people, in turn, are happy to get along with them.

Now, we come to the point. This thing of getting along with people resolves itself into a matter of living above the vexing situations of personal consciousness. Dwelling upon the mountain top of Truth, we are high above the shadows of the valley. Gaining the high realization that in Truth each man is the son of God, we have no desire to malign or to injure this son.

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LET'S BE FRIENDS

IF there's one who stands apart
From your love and from your heart,
Trust the Lord to find a way,
Go to him this day and say:
"Let's be friends."

Not another sun should rise
Till you look into his eyes,
Grasp his hand, all malice still,
Saying, with your heart a-thrill:
"Let's be friends."

Comes a time when he and you
Are again like lovers two,
When he will recall the day
You had courage just to say:
"Let's be friends."

Who can estimate the good
To be done through brotherhood?
Love in Christ will right each wrong
When your Spirit sings its song:
"Let's be friends."

CONSCIOUS OF NO LIMITATIONS

HOW WOULD you like to live in a world in which there were no limitations placed upon you—no beliefs that any person or thing could limit or restrict you? Can you imagine a more heavenly situation than that which would obtain if you were free from personal consciousness—from the belief that persons could take your joy from you—and liberated from the thought that things of the outer world could distress you?

Have you ever considered why the world is so emphatically denounced by religious leaders and spiritual teachers? It is because the belief that external things have power causes the average individual to lose sight of the power of Spirit within him. The race thought that persons and things and outer situations can rob the individual of his peace, health, justice, and success is responsible for a large proportion of the individual's unhappiness, physical weakness, or financial failure.

We think of heaven as a state in which God and the manifestation of His love and goodness are all that exist, a state in which the individual would cease to be conscious of evil, disease, and adversity. In such a heaven the individual would cease to think of evil and limitations, because he would have found that in heaven these have no reality, being, or presence.

If in heaven, in God, in absolute Truth, in Spirit there are no limitations upon man, then

in reality there are none, there never have been any, and there never will be any. If in the sight of God man is without limitations, then man, conscious of beholding himself as God sees him—without fault or restrictions, is for all time, through all ages, without limitation.

The facts of human experience do not comprise the absolute truth and science of man's being. Man may think of himself as bound to a world of limitation, he may go about shackled and fettered by such human beliefs as will bring about a sense of unhappiness, disease, and failure, but the truth of God—the truth about himself—is still Truth.

In human experience man is continually busy discarding apparent fact for truth. He is compelled to give up the belief that he is earth-bound for the truth that he can fly. He must yield the age-old thought that he cannot hear at a distance for the recently revealed truth that in Spirit there is neither distance, nor delay, nor separation, nor impossibilities. (Recently a new radio was installed for the writer during his absence from home. When he returned to his apartment in Kansas City and turned on the instrument, the first sound that issued from the radio was music from the Church of the Madeleine in Paris!)

Material science is doing a great missionary work in converting spiritual aspirants to the truth of Spirit. Scientific discoveries and inventions such as the airplane and radio have compelled us to see man's supremacy over matter and the things of earth. Noah traveled by ark because he was in the ark consciousness.

He was more conscious of the limitations of the ark than he was conscious of the supremacy of an airplane over the ark. He, too, would have traveled by airplane if he had been airplane-minded.

You who think of external conditions and material affairs as having power to limit you or bind you to them are just as unprogressive as if you were traveling today by ark. You are material-minded to the extent that you think of matter as binding you to itself. You believe in the power of the external world to the extent that you allow it to convert you to itself and to deprive you of the power of Spirit.

If you do not believe in the power of mind—ideas—over matter, the power of Spirit over the world, then you might as well deny that radio, which is a manifestation of an idea for annihilating the belief in distance, can permit you to hear at this moment conversations taking place on the other side of the world. Considered from a metaphysical standpoint, radio is but a makeshift. Conscious of limitations, man discovered the facts that made radio possible in its present unperfected stage. Even in the joy of being able to hear at a distance, man became conscious of a limitation: he could not see. He promptly set to work to overcome this limitation, and television resulted. Man is at his best when he permits no limitations and is conscious that there are none of them in his life. Man's keynote is freedom, absolute freedom from restrictions, limitations, and inhibitions. He will fight prohibitions placed upon him even though deep down in his heart he may

realize that the thing prohibited is denied him for his highest good.

The only way to get rid of the limitations that you place upon yourself is to rise in your consciousness about them. Your only way out is through the higher mental and spiritual realms. Mental freedom must precede physical freedom. The thought that binds must drop from your consciousness before freedom in the body or in the environment can result.

By thought you can bind yourself to limitations and live in a world hedged in by self-imposed restrictions, or else you can free yourself and live in a world in which limitations are unknown. The world takes on the aspect of hell to the extent that we look upon it as a place of bondage. We are then prompted to visualize heaven as a place of perfect freedom and, consequently, a place where there are no limitations placed upon us.

Your life is incomplete and hampered to the extent that you believe in limitations. Dissolve all limitations back into a mental state, then free yourself from the thought that binds. Become conscious that in absolute Truth man has no limitations, and then know that you are this free, unlimited man of God. Know the truth of your freedom and it will appear. Become unconscious of limitations and they will cease to exist.

OMNIPRESENCE

I FIND God in the quietness,
I miss Him in the noise;
I never see Him in the frowns,
He smiles at me in joys;
I know that He is not in death
For He is life's rare wine,
And He is not apart from me
But is right here as mine.

I know He's in the peace profound,
Not in the battle's roar;
I know He never ceased to live,
But lives forevermore;
He never shows Himself in hate,
This Champion of love,
And though I drop my eyes to earth
I'm sure to look above.

My God is omnipresent, true,
In Truth He's everywhere;
Why is He not in fear and hate
And noise, disease, and care?
Because these things are not of God;
Fictitious they must be,
For God, my omnipresent good,
Is just Reality.

GAINING THE RIGHT PERSPECTIVE

HAVE YOU gained the right perspective of life? Are you able to take the right mental view of a situation? Can you look at the little circumstances of the day and see all things in their right proportion?

The word "perspective" is defined as "the interrelation in which parts of a subject are mentally viewed; the aspect of an object of thought from a particular standpoint." We gain the right perspective when we reach that point of view in which we see all things in their true proportion. In this point of view we do not exaggerate the importance of insignificant matters, we do not see persons and things out of proportion in their relation to ourselves.

The painter thinks of perspective as the art or science of representing on a plane surface, his canvas, natural objects as they actually appear to his eye. He appreciates the apparent relative distances of objects. Understanding perspective, he is able to give depth to his picture. We cease to see a canvas and see that which he intends us to see—for instance, a path before us extending into the distance.

Those who gain the right perspective of life are able to look at life through the mind's eye, the eye of Spirit. The picture of life that they see is in true proportion. It is not discolored by extreme opinions. There are no unwarranted uses of flaming reds—heavy passions,

of offending yellows—jealousies, or of depressing blacks—unforgettable griefs.

The person who does not have the right perspective of life beholds a strange vista. The people of his world are given power to affect his own life; hence on his canvas persons are out of proportion to the rest of the picture. His mental canvas lacks depth. He fails to give the right place and importance to those things that matter most. The path that his picture unfolds to us is not one that invites us to tread it. It really does not look like a path to us, since something within us tells us that it is not the true way.

We are inclined to view his picture of life with doubt because it betrays a mind that appears to lack depth, feeling, warmth, and the right perspective of life. We are not mentally akin to him; hence his canvas does not inspire us or stir us to sympathetic appreciation.

The artist who paints a beautiful picture must have beheld it through contemplating the beauty of life. He must know life and its beauty. He must be able to see all things in their true proportion and must have the power to portray the right perspective. Self-control must eliminate the tendency to use too much color where color is not needed. He must fathom the secret of gaining depth in his picture by having all the objects in it built around depth. Nothing must interfere with his perspective. Personal tendencies to exaggerate must not be permitted to sway him to the point of sacrificing perspective and proportion.

The person who appears to be mentally un-

balanced is one who has permitted some pet idea to develop out of proportion to other ideas. If he believes that another person has the power to keep him from advancing or has the ability to limit his happiness, he puts this other person in the picture in such a position that true proportion and perspective are lost. Such an individual would not be very successful as an artist if he allowed the theme of his picture thus to be overshadowed by nonessentials.

The person with a so-called complex is one who has a strange hallucination about persons and things in their relation to himself. Some passing dislike of some trivial situation or thing may grow into a deeply established hate, until he is able to excuse his unreasonable attitude only by giving it a modern appellation, "complex."

In order to gain the right perspective of life several things are necessary. First, you should discipline yourself to get the right viewpoint of life from your indwelling Spirit. Learn to behold life as it is seen through the eyes of Spirit. Second, hold steadily to the vision that you behold. Do not change your spiritual sense of values and proportions. Third, keep yourself out of the picture. By this we mean that you should cease looking to other persons and things only as they contribute to your own happiness or adversity.

We can readily see that personal consciousness is responsible for poor perspectives and wrong proportions as they are observed in our view of life. Personal consciousness keeps a person from getting the spiritual viewpoint of

life; it causes him to put himself into the picture to the extent of crowding out those things that should beautify his life.

How does this subject of perspectives and proportions apply to your personal problem? Possibly your problem is the interference of another person with your happiness. Your problem, let us say, is based upon the belief that another person can limit your joy and the full expression of your inner powers. Do you not see that upon your mental canvas you are painting this person in a too conspicuous place and in a size out of proportion to the scheme of life?

If the mouse assumes elephantine proportions upon your mental canvas, to you the mouse is an elephant. If in your mind's eye your neighbor is a demon, then every time he comes to your mind he will come in characteristic satanic attire and fashion. Nevertheless, in reality the mouse is still a mouse, the neighbor still a human being like yourself.

I once saw an artist in Switzerland painting from a reflection in a mirror. Since his finished canvas would be a flat surface he resorted to a mirror to see the right perspective on a plane surface. What I saw him doing was this: painting the thing not as it appeared but as it was mirrored. If we would see things not as they seem to be but as they exist in the mirror of Truth, our reflections—our meditations in Spirit—would always supply us with the right perspective of life. Our canvases would be masterpieces both of perspective and of correct proportion.

FINDING OURSELVES IN HEAVEN

IF this old world should change tonight
 Into a heavenly place,
And all your friends and kin should change
 To some angelic race,
If dawn should find a perfect world
 From sea to mountain range,
Consider long, and well: Would you
 Be ready for the change?

If you should live in such a world,
 A world of perfect joy,
No thought of yours would be allowed
 Such peace to harm, alloy,
For any thought of hate or fear,
 Disease or grim despair,
Would but attest that you were not
 Entitled to be there.

So, don't you think that if we should
 Aspire to heaven here
We first must guard our every thought
 And cast out hate and fear?
And, possibly, when we, through Truth,
 Shall think the perfect thought,
We'll soon discover heaven's here!
 Its vision will be caught.

THE DIVINE LAW OF ADJUSTMENT

HUMAN experiences often make demand for some relief and change, because one characteristic of all things human is a measure of unrest and, often, maladjustment. Since in human experiences we are always in a state of evolving heavenward, unfolding outwardly from within, a certain amount of confusion seems to present itself and just so is adjustment often necessary.

The individual stands in a place where he may observe two adjustments as essential: the adjusting of himself to Spirit within him and the adjusting of his life to all outer conditions. Of course, but one adjustment really takes place because, when he adjusts himself to Spirit, all else is accomplished. His uniting himself to Spirit within him brings into action a spiritual force that adjusts every factor in life.

Quite often the beginner in the study of Truth makes the fruitless attempt of trying to make an outer adjustment—a correction of a certain state of affairs in his environment or outer life—without having first made an inner adjustment. He tries to force the action of Spirit in adjusting external conditions without first relating himself to Spirit within himself, or without consciously knowing of his relation to Spirit.

God's law of adjustment can only be observed in action by the individual when he has reached the high consciousness in which the

law of God is perceived as powerful to correct, adjust, and regulate every disorder in human experience. In this consciousness, he knows that the divine law is supreme. He realizes that there are no situations or circumstances wherein the law of God fails to operate.

In order to reach the high consciousness in which we may know God as law, several things are necessary. First of all, understanding is necessary. When we have an immediate need for demonstration, when divine help must manifest itself speedily, we have little time to spare in learning to understand Truth. The basic principles of understanding should have been studied and understood beforehand. Preparedness is seldom so essential as in such instances.

Second comes faith in the law. We might define faith, in such cases, as the ability to pledge all to God and to stand firm with Him. Faith in the law of God must not be compromised by even the slightest belief in lesser laws.

Third comes confident conviction. After reaching the place in consciousness wherein we understand the working of the divine law and have faith in it, we then come to the place wherein we are willing to relax from all worry, tension, and anxiety and just let God's work be done without any tendency on our part to give the law a "shove" or a "boost."

Sometimes, when you have been trying to exercise faith in the law, pledging your whole trust in God, do you secretly try to give God or His law a little human help? After all has been said and done and you have proudly declared

that the government is on His shoulders, do you take a few little human precautions just to give God a good send-off on the work that He has to do? Then your faith is not unqualified and you have not reached the consciousness of confident conviction—you have not attained freedom from worry and fear.

Do you give much thought to the immutability of physical and material laws? There are many instances recorded in the Bible wherein the action of physical law was set aside and annulled by the action of divine law. If material things are not satisfactory in your life, then you must begin to think of them from the standpoint of the spiritual. You must recognize the law of Spirit as sharing its power with no other law, not even the law that to human senses appears to be all-exacting and unchanging.

The law of gravity became inactive when Moses commanded the waters to stand like walls that the children of Israel might pass through. Joshua disregarded so-called laws of nature when he commanded the sun to stand still. Both Moses and Joshua knew of a higher law than those that we refer to as physical or material laws. God alone is supreme, and His law is superior to material laws and the so-called laws of the race.

When the outer man, the you that stands as an identity in the world of manifestation and effects, makes its adjustment to the inner man—the you that is invisible, spiritual, and invincible—then you perceive that nothing in reality can stand between the manifest you and

your spiritual self, Spirit within you. Every belief in the power of external things must be surmounted in order to vault over or break down the appearance of barriers. Your adjustment to God, the blending of yourself with Spirit, can come about only through your knowing that in Truth there is no separation and that you are one with Spirit.

This consciousness brings you to the realization that your external affairs have a spiritual significance back of the appearance that they present in the material world. You cease to live in the belief that the material world has power to affect you! You no longer live in an inharmonious atmosphere, or in an environment where there is need for adjustment. You find that the law of adjustment that operates in spiritual consciousness is the same law that operates in your world of external manifestation, when you know the truth about the world—material and spiritual, outer and inner.

The need for an adjustment in your affairs but shows the need of an inner adjustment. If inharmony manifests, you may know that in consciousness you are not harmoniously related and adjusted to Spirit, not conscious of harmony and divine adjustment.

God's law of adjustment is the divine principle that corrects, adjusts, and regulates the appearances of disorder, confusion, and inharmony. Every evidence of the operation of a cause and effect of disorder, inharmony, injustice, and lack but shows the need for spiritual realization, the necessity for ascending into the high consciousness in which you realize

that God alone reigns and His law is supreme.

Remember, there is but one God, and but one law exists in heaven. As in heaven, so it is on earth. As in spiritual consciousness, so must it be in your body, your life, your environment, your world. One law—the law of health, order, justice, peace, and all-sufficiency—the law of adjustment, the law compelling you to recognize the order and supremacy of heaven. The divine law of adjustment regulates all personal relationships. All misunderstandings, jealousies, and animosities must recognize the rule of God's law—the law of harmony, love, and understanding.

The operation of God's law is the governing of the creations of God by the universal or divine law of life, love, and Truth. Nothing less can act as law in the presence of God, supreme law. Evil and adversity cannot presume to be our law when we consciously know that God alone is law.

God is the law of our whole existence—the law of order, health, love, and prosperity. Every semblance of disorder, disease, hate, fear, or lack must be corrected through the adjusting power of God as law. Situations that appear huge to us are most insignificant in the sight of God.

God is the law of your life. In Spirit, Truth and love alone rule you. Love corrects every inharmonious situation, and Truth adjusts and regulates every circumstance. Recognize no law but the law of God, and nothing but that which is good can come to you.

COUNT YOUR BLESSINGS

IF YOU find some one who's sad,
Says the world is somehow wrong,
Show him that it's not all bad.
Have him sing with you this song:
"Count your blessings."

It will take away his thought
From disease and lack and strain;
It will set these things at naught.
Sing with him the sweet refrain:
"Count your blessings."

Let him name his blessings o'er,
Praise them once or twice or thrice:
They will increase more and more
When he follows this advice:
"Count your blessings."

After all, the world is good!
Growing better day by day!
More of love and brotherhood
Makes the heart rejoice and say:
"Count your blessings."

DETACHMENT

PREVIOUSLY we gave instructions on how to get results in holding the silence, on applying the power of the silence to health and prosperity, and on how to get along with other persons. In this article we shall consider the matter of detaching ourselves from the petty annoyances of the external world. What more fitting title could we use than the simple word, "Detachment"?

Recently a woman in Massachusetts, one who has been a metaphysical healer for a quarter of a century, wrote to us that demonstration was a very simple thing to her in all instances except in her own relation to external things. She said that she would be in heaven if she could find some way to keep from being moved and affected by other persons and by external things. Her letter was answered by just one word; that was, as you may have guessed, "detachment."

There is magic in that word. In fact, the whole Christian religion is built upon the foundation of man's detaching himself from things that do not matter and relating himself to Reality, to God within. Was there magic for this woman in this simple word? Not yet. She had not reached the clear realization necessary to make a metaphysical demonstration for herself. In our next letter she was given instructions which hold a very great secret for making

a demonstration in this matter of detaching ourselves from external things. To the person who is sensitive to what people say or do, we give this statement in most emphatic language:

Detach yourself from your own argument that people or external things can regulate your life.

How can a person do this? By ceasing to turn over the argument in his own mind. When he thinks about it, when he lets this argument keep at work, he finds that the argument increases and that the case is decided against him. Of course, in order to detach himself from such an argument there must be a reason for his doing so. Moreover, he must be thoroughly convinced in the matter.

According to Truth, God made man complete in himself. He gave man the power to think Truth and to develop into perfection. God did not give one man power over another. He gave man power over himself. God did not give any other man power to speak maliciously of you, power to subjugate you to himself, power to make you unhappy, or to do anything to affect your well-being.

If you do not see this according to Truth, you think of other persons and of things of the external world as having power over you. You think of the taunting or accusing words of another as having power. You think of the state of external things, the condition of the weather, the rise and fall of finances, as something which can affect or harm you. Many persons of this kind are like barometers, in that they register

the state of external things. Man is not a barometer. Why cheapen yourself by substituting yourself, so to speak, for a barometer?

Personal consciousness may be defined as that state of consciousness in which the individual regards other persons or external things as sharing the might of God. One who is in personal consciousness lives in a world of persons, a world in which he sees persons reacting upon each other's lives.

The person who is in spiritual consciousness utterly detaches himself from other persons, from their opinions, their malicious thoughts, their gossip, and their limitations. He lives within himself and in conscious relation with his own indwelling Spirit. Other persons are nothing in his life; their thoughts and opinions are nothing; external things are nothing. He knows that the world with its limited ideas passes away, but that God endures forever.

If he has a thought about some person in his world, he must regard it as his own thought. For no reason whatever can he blame any other person for his own thought about that person. He must keep detached from others and must correct his own thinking. He must detach himself from the belief that other persons have anything to do with the argument that external influences disturb his quiet. He must think of the argument as his own personal problem, to be corrected through substituting Truth for it.

Do you not see what great good is to be gained by detachment? Can you not see that, by detaching yourself from the belief that ex-

ternal things can harm you, you awake to the realization that there is a world of love that infinitely transcends the world of jealousy, scheming, prejudice, and personality?

Mystics and holy persons have long known the power of detachment. The Hindus turn from the world of illusion to find the great Reality within them.

How can you get results from these instructions? If, within the next hour or so, the thought comes to you that another should not have done or said what he did do or say, you must sever all connection with that thought. You must keep aspiring and ascending in thought until you are in the state of consciousness that perceives only God and you.

Challenge the accusing thought with the simple but effective word, "detachment." That will serve to inform the thought that you are detached from it and that you will have none of it.

Detachment is easy to practice and it gives astounding results. Through the practice of detachment your life can be regenerated. Your health, success, and happiness lie in your ability to go forward undaunted by personal consciousness, but alive and awake to your conscious relation to Spirit within you.

SINGING IN THE RAIN

THE TREES on hills and flowers in vales
Keep singing in the rain;
The more it rains, the more they sing,
The sweeter their refrain;
The rain can ne'er their plans upset;
It only joys them more;
They plan to have their picnics when
The rain begins to pour.

Their life is quite impersonal,
This life of tree and flower;
The weather never makes them cross,
Howe'er the clouds may lower;
I wonder if impersonal life,
And not the pattering rain,
Can make the trees so very strong,
The lovely flowers sustain?

And if, to us, it seems to rain
More lack or more of bad,
Perhaps, if we'll sing through the rain,
We'll find ourselves quite glad;
And, if we're more impersonal,
Think less of loss or gain,
We'll find the very thing we need,
While singing in the rain.

THE SOUL'S BIRTHDAY

"At sunrise every soul is born anew"



HIS day I rise to a new consciousness of my new life in Christ. My soul unfolds its wings and rises to grander and better things.

Today I give up all unpleasant memories of the past. I yield to the past its own. I give to it all the beliefs in limitation that I have entertained about myself or others. To the past I give all my old thoughts of doubt, hate, fear, and disease. I cast from my mind all thought of age and death.

Today I enter a new world, a world of light, hope, faith, love, happiness, understanding, and health.

In the world of light there are no shadows of adversity. The light of God shines within me and about me, dispelling every shadow. There is no darkness within me because God, the light of Truth, shines from the innermost depths of my being. My soul rejoices in the light of God and is radiant with rays of spiritual glory. My mind and my body respond to the light of Spirit, and I am mentally and physically illumined.

In this new world, hope and faith hold sway. Doubt and faithlessness have no place in my world. I abide in a world of trust and loyalty, fidelity and faith. I have faith in God, the

principle of Truth, now governing and directing me and all my affairs. I have faith in myself, because I express Spirit in this new world of faith. My soul is quickened through spiritual faith, and I press forward with courage and faithfulness.

My soul looks upon a world of love, a world freed from the throes of hate and fear. I am at peace with all persons and all things; consequently I do not hate or fear anything in the external. Peace and love rule my consciousness and I abide in heavenly harmony here and now. My mind and my body are filled with the peace and the love of God, and I abide in heaven.

My soul looks upon a world of joy and happiness. There are no sorrows, no depressing thoughts, no vain regrets in my world. There is no sadness or sorrow in my world of joy. My soul rejoices in the joy of Spirit within me. My mind and my body respond to the joyful thought, and I am mentally and physically filled with the joy of the Lord. I rejoice to live in this world of joy. I rejoice to make those about me happy.

I understand my friends and they understand me. In my world there is perfect understanding. Our hearts are unified in the truth of God and there can be no misunderstandings, no personal grievances, no ill will. I understand my friends, my relatives, and my business acquaintances. I know that each one is striving to do his best in life and I am willing to help him to that end. My soul rejoices today to be reborn into a world of perfect understanding.

My world is a world of health. Life, strength, and vitality are everywhere evident. I think thoughts of spiritual health and I am lifted to a consciousness of my wholeness in Christ. My soul, rising above all belief in weakness, lays hold of infinite strength. I am reborn into a world of strength and life. My whole body manifests the health and strength of God within me.

Today my soul is reborn into a world of newness. "At sunrise every soul is born anew." Henceforth, at the dawning of each day, my soul will greet a day in which all things are made new. Each day my soul celebrates its birthday because each day it greets a new world and partakes of newer and better things.

Today my soul is reborn into a world of new people. I see my every friend of yesterday daily renewed. I see him freed from my past conceptions of him. I see him freed from his own limited beliefs of the past. I behold his soul reborn into my perfect world of light, hope, faith, love, peace, happiness, understanding, and health.

Each day my soul communes with the Spirit of God within me. My soul is daily nourished by divine substance. I have lifted my eyes to God and I behold myself one with Him in divine sonship.

Each morning the glory of the Lord greets me. The brightness and glory of the sun are incomparable to the light and glory of the Lord which shine within me. My soul is filled with the warmth of Spirit and I am one with all living things in the unity of universal life.

I look upon a world of beauty. I am lifted to a consciousness of noble and beautiful things. I see my world filled with that which is beautiful and blessed. I see the people and the things of my world expressing and manifesting the beauty of God back of all life.

My soul is reborn to a world in which ideals are fulfilled. All my desires and ambitions for higher and finer things are now fulfilled. I am free to live my life as I have always wanted to live it. I am free to express the will of God within me, free to express here and now the best that is within me.

What is my soul? All that I know of God—the Spirit of life, truth, and love. Each day my soul develops, grows, and expands. Each day I know more of God and I grow in His grace. When my soul is full-grown it will be one with the Spirit of God, for such in reality I am.

My soul is daily regenerated, purified, and renewed. Each day I take a firmer hold on life, clearing myself of false beliefs and rising to the heights in which God stands supreme.

My soul is vibrant with the presence of God and shines with the splendor of God's eternal being.

Thus, my soul is born and reborn each moment of the day, born into the glorious presence of Christ, from which I shall never depart. Each moment I celebrate my soul's birthday. Each moment my soul is renewed and refreshed by the presence of Christ.

I FORGIVE MYSELF

I FORGIVE myself! and then,
 Forgiven, look not back;
Gone the past with its mistakes
 And seeming sense of lack;
In my very heart of hearts
 The Christ has called my name:
"Son of God, forgive thyself.
 In Truth there is no blame."

I forgive myself! for, since
 The Christ forgives me, too—
Holds me not in thought of wrong—
 I've nothing else to do;
I refuse to bind my soul
 To faults of yesterday;
In the great Forgiving Love
 All sin is washed away.

I forgive myself! and ne'er
 Again shall I accuse
Christ-of-God-in-me of wrong,
 Or this high vision lose:
Christ in me can never fall;
 In Truth there is no wrong;
I forgive myself! and make
 Forgiveness my heart's song.

STATION L-O-V-E BROADCASTING

IF THERE is too much lurid music or static coming from your radio, just turn the dial. Presto! It is done! It is so easy to tune out the discord and to find harmony!

If there are too many discordant thoughts racing through your mind, learn the trick of tuning out discord. Harmony will take its place. Mental static can be tuned out easily when you know the secret of doing so.

If there is static in the air, a simple adjustment of the machine will tune it out. If there are discordant thoughts in your mental life, just "turn the dial."

You may need to experiment for a while, just as the novice does in getting acquainted with his radio. While you are trying to make the adjustment you may get stations H-A-T-E, P-A-I-N, F-E-A-R, and some of the other stations that always have seemed to you to be on the air. But be patient! When you have tuned them out, you can get the station you want.

Possibly, you will have to listen very closely to get station L-O-V-E, but it is always broadcasting. Just bring your ear a little closer if at first it does not seem to come in clear and strong. Your inner ears will hear its voice at the very center of your being. At first, you may hear just a faint "L-O-V-E" but you will rejoice and will want to "set the dial" so that you can get L-O-V-E at any time.

Remember, L-O-V-E is a powerful station. You cannot get F-E-A-R or P-A-I-N if you have properly tuned in for L-O-V-E. There are those who keep the "dial" set at L-O-V-E all the time. L-O-V-E is always broadcasting for them. They in turn become broadcasters for L-O-V-E.

Now, L-O-V-E is on a chain and often one may pick up L-I-F-E, P-L-E-N-T-Y, or J-O-Y when L-O-V-E is broadcasting. It seems as if Station L-O-V-E knows just what its listeners want and need, and then broadcasts the right program at the right time. Only one thing is necessary: to keep the dial set for L-O-V-E; then one will get the right program.

You must have an aërial that pierces the very heights of heaven in order to get this station. To get the music of the spheres, your aërial must reach high into heaven, below into heaven, and to all sides into heaven. Your aërial must have countless little points extending into heaven, heaven everywhere. Some folks lack a good aërial and L-O-V-E for them does not have much force. Their aërial extends in the wrong direction.

Some folks let their receiving sets become fouled. They do not keep their contacts clean. L-O-V-E keeps broadcasting, nevertheless, and comes in as strong as possible over the instrument provided.

Sometimes, a set next door may be tuned in on N-O-I-S-E, but station N-O-I-S-E soon ceases when L-O-V-E is broadcasting. There may be a roomful of sets variously tuned in: to P-A-I-N, loudly voicing its program; to D-I-S-

E-A-S-E, shouting its false message; to L-A-C-K, trying hard to make itself heard. When L-O-V-E is broadcasting these other stations just quit in despair. They seem to say: "There is L-O-V-E on the wire. H-E-A-L-T-H, J-O-Y, and P-L-E-N-T-Y are linked up with it tonight, so we might as well sign off. It is too powerful a station for us. Its wave length is too much for us."

This little story about station L-O-V-E has a big lesson in it for all of us. It shows us how easily we can tune out noise, pain, fear, hate, and lack. We just turn the dial; reverse the thought. We discover that when pain and lack and fear would make themselves heard we need only to "turn the dial." We find that we can tune out "jazzy" noises and static by the simple process of reversing the thought. We find that when we are mentally attuned to love, no discordant thoughts can find place in us. We no longer vibrate to hate and fear when we are attuned to love.

If we go into a room where disease and fear are being voiced, where propaganda adverse to love is afloat, the situation soon changes if we broadcast love. We find that pain and disease, hate and fear, cannot be broadcast when we are broadcasting love. We find that health and joy and plenty radiate from us when we are attuned to love.

When we hear long and vivid tales of the power of adversity and evil, what a privilege it is just to say silently within ourselves "Station L-O-V-E broadcasting"! When hate makes its appearance we have only to say silently to

it, "L-O-V-E." Hate and fear cannot exist in the field where Love exists.

If our aërial extends to heaven, if our thought pierces to heights of spiritual consciousness, we can always be assured that we are tuned in properly to have love broadcast in our lives. If our aërial extends in every direction, if we are universal in our conception of life, then love dawns upon us more clearly. If our contact with Spirit is not fouled by adverse beliefs we can always receive the broadcastings of love from the station L-O-V-E, eternal in the heavens. We need not fear that L-O-V-E will sign off, when we realize that the spirit of love within and about us is eternally at work broadcasting love and its blessings for us.

Realizing the power of love, we can neutralize the power of hate and of fear. These are "tuned out" of our lives when we broadcast love. They simply do not exist in the realm in which we live—that realm wherein only the voice of heaven, the voice of Truth, is heard and felt.

God is love. We are creations of His love and He lives as love at the very center of our being. He continues to broadcast His love in and through us. He never ceases to love us and to cause us to turn from pain, disease, sin, fear, hate, and lack. He would have us turn from the noise and nothingness of all these. He would have us tune in to Him at all times.

RELAXATION AND PRAYER

RELAXATION



HERE is a demand among students of metaphysics for methods and instructions on how to relax. Occasionally a student becomes so interested in study and in concentration that he later finds it not easy to let go, mentally and physically, and to relax. He has learned to use his mind in a new way, and thought discipline, in some wise, has seemed to bring with it a sense of tension.

A very successful method is to get as still as is possible at the time, and then, in mind, to go over various parts of the body. One may assume an easy position in a chair, or lie down if one feels more comfortable in doing so.

First, unburden the mind of all anxiety about persons and things. If you are anxious about some person, place him in the keeping of God. If there is injustice or disorder in your affairs, realize that only justice and order can prevail. If you are worrying about the future, try to attain the consciousness wherein you know that there is only the eternal now.

Think of your eyes as free from all strain and tension. Make this an easy, peaceful thought. Do not try to concentrate. Just let your mind easily and freely linger on the thought of relaxation in the eyes. Relax the muscles and the nerves by knowing that there is nothing in all the world which necessitates worry or strain.

Think of your neck, especially the back part

of it, as relieved of all tension and as perfectly relaxed. Do not be tense in your thought.

Relax the muscles of your face. Let the hardened muscles relax into smiles. Loosen up your jaws. Do not be too determined and too self-willed in your treatment for relaxation.

Think of your shoulders as free from all tendency to try to carry the burdens of the world upon them. Shake off these burdens, whatever they may be. Shake off financial worries. Shake off the inclination to do tomorrow's work today. Sometimes students find that their shoulder muscles have not been relaxed for days or for weeks. When relaxation begins, the muscles seem almost to creak as the tension is broken.

Relax the arms and the hands. One would naturally think of the upper arms as subjects for relaxation before the hands, but such is not the case. Quite often if one relaxes the hands first, a relaxation of the arms will easily follow. Free the hands of all sense of grasping. Persons with clenched hands who complain of rheumatism are sometimes very much inclined to want to grasp or to hold on to things which rightfully belong to others. In the mind's eye, see the hands perfectly limp.

Think of the muscles and the organs of the thorax and abdomen as relaxed. Relax tension in the stomach and the solar plexus. Give lungs and kidneys a thought of purity and of peace.

The small of the back usually calls for a thorough treatment. Even the strong muscles of this region may sometimes become so tense that they do not serve us well.

The thighs and the knees should come next for treatment for relaxation. Quite often those who have weak knees find that a certain shakiness is caused by strain and tension and not by weakness. Public speakers have found that relaxation will speedily cause weak knees to stop their shaking.

Some students have practiced this method of relaxation so thoroughly that they can speak the word "relax" to parts of the body and those parts respond very readily. The main point is that a person must be relaxed in thought; if he tries to concentrate, he loses his consciousness of relaxation.

A treatment of this kind should be given the body before sleep. One should not think hard before going to sleep. To do so causes the blood to flow to the brain, which condition is not conducive to sleep. One cannot derive much refreshment from sleep if the body is on a strain. If the position is not a comfortable one, the freedom of the blood circulation is interfered with and unpleasant dreams result.

After one makes this physical preparation for sleep, the next step is a spiritual preparation. With mind and body ready, one should take up a spiritual treatment before entering the sleep world. Each one has some favorite metaphysical affirmation or prayer for this purpose. The Lord's Prayer is used a great deal by students of metaphysics and by other Christians.

Relaxation gives us strength. In the stillness and quietness of the inner realms of mind, we find peace and refreshment.

SHIFT THE BURDEN

ARE your shoulders bowed by trouble?

Do your worries seem to double?

Shift the burden.

Of the cares that you are bearing—

Responsibilities you're sharing—

Not a one is worth the caring.

Shift the burden.

Burdened now by careless thinking?

From the future are you shrinking?

Shift the burden.

Of the worries, cares, and fearing

For the friends that are endearing,

And the crisis that seems nearing,

Shift the burden.

Stop the worrying and fretting;

Help divine you are forgetting.

Shift the burden.

From the Lord your thought's been straying;

Learn to drop the load that's weighing

On your heart, and *do some praying!*

Shift the burden!

“SILENCE”



AY “SILENCE!” to every disturbing thought. Be not distressed by the belief that any person, thing, or circumstance can disturb the calm peace of your mind. Regardless of the argument that the inharmonious thought may present, refuse to entertain it. Refuse to yield peace of mind for inharmony.

“Silence!” Say “Silence!” with firmness and conviction. Let not the nature of the disturbing belief cause you to look upon it with fear and trembling. If you give it audience it will attempt to charm you away from your peace and poise. You will begin to look upon inharmony as having weight and substance; you will begin to see inharmony as real and as something belonging to you; you will find yourself exchanging sweet peace for it.

The thought that another can disturb your peace, what of it? Is it to be entertained? Will it yield to your powerful word, “Silence!”? Those who have not grasped the truth of the impersonal life are easily affected by the belief that another person can take their joy from them. They may be enjoying perfect peace, but if another so much as “crooks his little finger” at them or speaks the most insignificant little word their harmony leaves them and they may be disturbed for the rest of the day.

Your ability to say “Silence!” with conviction and power depends upon your under-

standing and consciousness. Of course, if you would prove the nothingness of the claim presented, you must sincerely and truly believe in its nothingness. If you believe that the adverse belief has reality and power over you, if you think that persons and external things can master you, your attempt to render them powerless through a mere word will be fruitless.

The person in command is the only one who has power to speak the word of authority. Were the subject greater than the king, the king's word could not command or silence him. If you believe that some external power is mightier than Christ within you, then your Christ-endowed word will be met with scorn. Do not attempt to command something that you cannot conscientiously place beneath you. Do not place yourself in ridicule in your own eyes by trying to govern through your word something that you think governs you—mind, soul, and body. It is true that your word would in time serve to lessen the hold that external things seem to have over you. But how much better and easier it is for you to correct erroneous beliefs in your mind before trying to handle them through words of power.

"Silence!" Knowing that disease has no power over you, realizing that it has neither reality nor substance in Truth, silence the belief in it when it comes to you. Your consciousness of health will support your word. Your inner conviction that the health, strength, and perfection of Christ within you are greater than any belief to the contrary will cause you to speak the word and to gain results.

"Silence!" Let your inner conviction that you are untouched by outer beliefs put to silence all thought of disease. Silence these beliefs the first moment they seem to presume that they can merit your attention. The earlier you denounce their claim the easier it is for you to do so.

When fear presents itself, what should be your step? Rise to the consciousness that in Christ you are established in fearlessness and perfect courage. Know that the power of Christ within you is all in all in your life. Know that this power is unaffected by the claims of external powers. Say "Silence!" to the thought that would make you believe otherwise. "Be silent, all flesh, before Jehovah."

When you are established in inner quietness, no external thing can move you. No thought of fear of external things can control you when you listen to the voice of Spirit within you that says, "Whosoever hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." You will not yield to the belief in the power of external things when the voice within you speaks through you and commands, "Silence!"

You can truly look upon all external situations, even in the midst of turmoil and confusion, and say, "Hold thy peace at the presence of the Lord Jehovah; for the day of Jehovah is at hand." External situations, conditions, and circumstances can all be quieted and silenced by the presence of the Lord appearing in your word of power.

"Silence!" To the belief in hard luck, the

thought that you are bound by heredity or misfortune, say "Silence!" In Spirit and in Truth, you are the child of God, unfettered by mortal beliefs in limitation. Enter the high consciousness in which belief in misfortune and adversity is rendered powerless. You will find that merely your consciousness of Truth will silence the belief in adversity that is trying to establish itself as Truth.

To the myriad beliefs that sin, evil, disease, death, and poverty have reality, presence, substance, or truth, say "Silence!" Let your consciousness of the presence of God—the omnipresence of good, health, life, and plenty—break down and dissolve every opposing belief.

Speak the word without hesitation, anxiety, or strain. Do not feel that your own personal might is involved in the demonstration. Let Truth demonstrate itself. Let God take care of the situation. Let the Spirit of truth speak the word through you and establish quietness, stillness, and silence in your external world. Rising to the might of Spirit within you, you can command all things of your world.

As you develop the consciousness of the power of Christ within you to silence the confusion of the world without you, you will find that in reality the world without you has no power to harm you. You will find the universe of Truth manifest as your perfect world.

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GOD HIMSELF NOW
BLESSES YOU

WHEN next you feel downcast and blue,
Just raise your eyes and upward gaze
And, if the past's been very dark,
Why, see the bright and sunny days.
What though some friend has failed the test,
If countless other friends are true?
Why blame yourself for yesterday
When God Himself now blesses you?

Why hug so close the yesterday
When it has gone and left the now?
Why question if your good will come?
You know it will. Why wonder how?
Why wonder what the future holds?
Today is fair. The skies are blue.
Why think about tomorrow's gain
When God Himself now blesses you?

And so you'll find, if you would know
The peace that faith and love bestow,
You'll look not to the future day,
The past, the far, the high, the low,
But realize that here and now
You have abundant work to do
To keep account of all your joys
While God Himself now blesses you.

THE SILENCE OF HEAVEN

*"There followed a silence in heaven about
the space of half an hour"*



AT THIS moment the Spirit of Christ is right at your side; His arm is about you; His love is infolding you; His voice speaks to the inner ear of your soul: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Blame not the discordant noises of the world, blame not people of the world, neither blame things about you—if you do not feel the heavenly presence or do not hear the voice.

Back of this world of discord and confusion, inharmony and unrest, disease and lack, back of all this haze and shadow there is another world. Back of the self of you which seems to be so inharmonious and confused, there is another self. Back of all this mist and fog of life are the real and the true—there are light and beauty! There are quietness and peace! There is heaven!

Is the kingdom of heaven right here, now? Is it right where you are? Yes and no. It is not the world of fog and shadow, inharmony and unrest, pain and disease, worries and misunderstandings, bitterness and war, in which you sometimes find yourself engulfed. You ask, "Is there a kingdom of heaven, a place of heavenly rest and silence, right where we are, back

of all this world of jangle?" Let us give you an illustration in the natural world. The little radio wave lives in a world of etheric thought. To the little wave there are no three-dimensional barriers, no hindrances to its movements. To the world of the radio there is no world of stone walls, of impenetrable iron and steel.

Are these two worlds (the world of radio and the world of three dimensions) two separate worlds? Yes and no. In the sense that they are of different quality, interpenetrating each other, we may call them separate and distinct; but there is a relation between them in the sense that the radio wave requires the radio outfit, and the outfit requires the wave, to be of value.

So the higher world of thought, the heaven of peace, requires the three-dimensional you, your physical manifestation; and you, if you are not to be swallowed up in the vortex of worldly confusion, need the radio wave of Truth, the peace of heaven.

Are there times when you do not feel the presence of Christ about you and within you, times when you do not hear His voice, do not realize the comfort of words of Truth? Then you are intrenching yourself in the "stone walls," believing in the hard, material things of the outer world, and not living in the world of the spiritual radio.

In the world of "stone walls" you will think of yourself as material like the stones, like the dust, and you will become dust. If through spiritual consciousness you keep yourself in

tune with the peace and silence of heaven, you will be a thing of heaven, always thinking love and truth, manifesting a healthy body in what will become a manifest world of health and beauty.

Living in heaven, you can put to silence all belief in worldly discord. Your thought will be in that rarefied sphere in which there is no ignoble thought. The world of confusion will cease to exist for you. Heaven will give you a world of love, beauty, and health in which to live. The power of the silence of heaven will have caused your thought to become purified and regenerated. You will give up old values and old beliefs. Those old inclinations to worry and to become involved in personal problems will be silenced forever. You will move in the glorious company of heaven.

With the arm of Christ, the mystical arm of love and protection, about you, you will move through the world untouched by the things of the world. Oh, how often you have longed to be in the world but not of it! Now you will be neither affected by personalities nor moved by worldly discords. These will find no response in your soul. The silence of heaven will hush all belief in worry and irritation, jangle and disease.

Had you gone through a physical death to reach this heaven of peace and silence, you might have lost a certain contact with old friends; but in the heaven of spiritual consciousness the Spirit of truth has shown you your old friends through new eyes. As the Spirit of truth directs you to old friends you

will find them changed because your concept of them has undergone change. The very silence of heaven will silence those old thoughts of hate and fear, those old personal beliefs in the limitations of your friends.

As you go about your daily work you will find that you perform your daily tasks and handle your business in a new way. Will you be fearful in finances? Will you fear competition? Will you be undecided about the best move to make? No, the silence of heaven, the confidence of spiritual consciousness, will put indecision, failure, and fear to flight. Some strange but welcome power will enter into your affairs and a holy hush will silence all opposition to your success. Knowing the truth of your relationship to all the good things of the world, you will find that this knowledge will silence the old fears and doubts.

Do you recall how you used to try to enter the silence? Now you find that the greatest silence of all is the consciousness in which you abide in the peaceful presence of Christ. Down deep within you you have always felt that some mystic presence was right with you. At times it seemed to hush your clamoring thoughts. At times when you were alone you had the experience of feeling that all the people and things of the world were as nothing and the presence was all that was real and true. And now you know that this something, this mystic presence of Christ, this reality within and about you, within and about the real things of life, is all there ever can be.

How did you find this silence? Just by turn-

ing away in thought from the jangling confusion of the world; going deeper and deeper in thought until you found the quietness of heaven back of the confusion of the world. There you found God, yourself, heavenly silence, rest, and refreshment.

So we who believe in the presence of Christ cannot permit ourselves to become involved in adverse beliefs: beliefs in inharmony, disease, and adversity in various forms. We have but to turn to heaven in thought, to enter into the silence of heaven to see the carnality of the world disappear and to behold the presence of Christ.

The silence of heaven will silence the wicked tongue. When we know the power of heavenly silence, we cannot speak ill of ourselves or of others, neither can they speak maliciously of us.

The silence of heaven will still all mortal belief, all pain, all war, revealing to us the mystic presence of Christ here and now, disclosing to us the beauties of heaven all about us. Turn toward heaven and its silence will harmonize every condition in your life, stilling troubled waters, revealing the truth of your heavenly citizenship.

THE MYSTICAL ALTAR

BEFORE me stood an altar—
Candles, flowers, and beauty there!
The sacramental Host enthroned,
With radiance filled the air;
An incense settled o'er my head
Like benediction rare;
A Sanctus bell called forth a hush
Before the Presence fair.

I then discovered in my soul
An altar all my own;
The Sanctus bell of love rang out
With loving, peaceful tone;
The Christ within me was enthroned,
All else I would disown;
Before His presence I laid all,
And looked to Him alone.

This mystic Presence shone within
And filled me with delight;
My mind and body freed from darkness
Sensed His mystic light;
The candles in the church burned down,
Within they burned more bright;
The mystic Presence still shines forth—
Within! both day and night.

GUARDING YOUR THOUGHTS



ARE YOU disturbed by the thinking of adverse thoughts? Do you seem to be unable to discipline your mind and to rule out those thoughts that make for mental and physical inharmony? Then learn the very, very simple trick of guarding your thoughts. Learn how to discipline your thinking so that you will think just what you want to think.

Here is a woman who is thinking adverse thoughts about another woman. Seemingly without any self-control whatever, she falls into the habit of thinking thoughts of jealousy and envy about this other woman. She has prayed and concentrated and treated the situation; she has tried to send the woman love thoughts, but the adverse thoughts persist. What is the solution? How shall we instruct her to discipline her thinking and guard her thoughts of love and Truth from being overcome by evil ones?

In the first place, we must recognize that trying to win the cause through a battle of thoughts is almost futile. Trying to think good thoughts harder and faster than we think thoughts of evil is a process that involves mental tension. Such a battle cannot be won entirely by psychology. When adverse thoughts seem to obsess the mind, the will appears to be almost powerless.

What is the right process of guarding the

thoughts? If mind power is not to be exercised, what power can we call into play? What is the power that will work the change without our driving our own mental energies at full speed? How will the power of Spirit be permitted to do its perfect work?

It is a very, very simple process. As a student of metaphysics and spiritual Truth, you have often witnessed the work of Spirit. It has operated in you and in your affairs as divine intelligence. It has revealed to you the uselessness of trying to work through personal consciousness. You have seen that trying to hate others or attempting to entertain thoughts of evil about them will do almost everything but reveal the heavenly way to you. You have seen that working from the standpoint of mind alone cannot give you the things of Spirit—peace, love, and happiness. Spirit has often shown you that you think thoughts of evil because you allow yourself to get into a state of mind in which evil thoughts exist.

During your instruction under the tutelage of Spirit, you have been shown that you must take the impersonal attitude in order to make personal demonstrations, those involving your relations with other persons. The impersonal attitude is the only antidote to the working of personal consciousness. You have been shown that personal situations do not involve other persons in your own demonstration, but indicate to you that you are in personal consciousness. Regardless of how other persons appear to affect your own well-being or seem to stand in your light, as a student of Truth you

must cease to blame persons or things or to think of them as involved in your own failure to overcome. You must recognize your demonstration as your demonstration, just as if there were no other person in the world but you and you were thinking evil, personal thoughts!

How will you guard your thoughts? Be not anxious about thoughts. Be more concerned about your loyalty to Spirit. Do you not accept as Truth the things of Truth that Spirit has revealed to you? Were Jesus Christ to appear before you and say to you, "Look to Spirit instead of to personality," would you not do so? Could the Spirit of truth in Jesus, in person, mean more to you than the Spirit of the impersonal Christ, of impersonal Truth?

Cease to look to persons and things as they appear. Cease to think of your seeming separation from Spirit as caused by the intervention of some personality. Cease to struggle with thoughts. Just give it all up and cast your burden upon the Lord. In the maze of personal consciousness you cannot find your way out through thinking personal thoughts. You just have to give up the whole thing and turn to Spirit, instead.

But what is the simple process of guarding your thoughts? The simplest thing in the world—the business of doing nothing, of absolute personal detachment from the whole situation.

If you think that another dislikes you, cease to think about him for a while. The very situation shows that you are in personal consciousness. Do not try to think about him or to treat

the situation while in this attitude of mind. Give it all up just as if he and the situation had never existed. Neither the personal man nor the personal situation ever existed in Spirit.

Turn in thought to God. Live for a while in the realm where there are no thoughts of persons, personal limitations, and personal shortcomings. This experience will refresh your mind and guard it from the thoughts that you would avoid. You will have attained your purpose just by doing nothing about the very thing that has caused worry and tension. You will be resting in the presence of Spirit.

Out of this experience of giving up personal thoughts and just resting in the presence of God will come power—power to handle any situation, power to correct existing evils, power to overcome. From it you will see yourself, the world, and all your fellow beings in a new light. You will be free from the old worries, fears, hates, and feuds. No longer will they exist for you, since they do not exist in Spirit and in Truth.

The Spirit of truth will stand guard over your thoughts. You will not need to struggle and strain to deny evil and to grasp the good. You will exist in heaven, where there is only good. You will cease to live on the personal plane, where you must be busy sorting thoughts, killing out one kind and nourishing the other. This is the way of Spirit, the way of freedom, the way now open to you.

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ONLY THE ABSOLUTE

GOD, the One, is the only Being;

The Allness of Good is the only Presence;

The Principle of Truth is the only Law;

Divine Mind is the only Intelligence;

Eternal Life is the only Existence;

Universal Love is the only Power;

The Eternal Now is the only Time;

The Omnipresence of Heaven is the only
Place;

The Substance of God is the only Supply;

The Truth about Man is the only Reality;

The Temple of the Living God is the only
Body;

Christ in Us is the only Man.

FROM PRAYER TO DEMONSTRATION

*How to bridge the gap between spiritual
treatment and physical manifestation*



OCASIONALLY some one says, "I know how to pray, I can give a good metaphysical treatment, but, somehow, I do not get results." In such cases there would seem to be something lacking in the spiritual treatment if results are not forthcoming. Let us see what this might be.

Virtually every Christian thinks that he knows how to pray, so we shall concern ourselves not with the ordinary technique of prayer but with the mystical "something" which, added to prayer, makes it a living and efficacious thing, makes it yield fruit. What is this something that makes prayer alive? What is this thing that one person can put into his prayer so as to cause results to appear, while another person may seem to pray just as earnestly and still not get results?

First of all, remember that prayer should not be a form of beseeching. In prayer, do not take the attitude that you are begging for something. Oh, no! That is not true prayer. Understanding the nature of spiritual man, knowing that you are heir to all the blessings of the Father and that these blessings are yours to enjoy now and here, you seek through

prayer to realize their presence. In order to do this you must remove from mind all belief that you lack these blessings or that they are not yours. You must reach the place in consciousness where you cannot perceive lack. You must enter spiritually the very presence and possession of the things for which you are praying.

Occasionally we see some spiritual healer whose success in healing is only spasmodic. The question presents itself, "Why is he not always successful in healing?" The answer is obvious: "He conceives of disease as a reality, and seeks to remove it." If we pray such prayers as this, "O God, cure me of this powerful disease," we have not prayed the true prayer. We need to think of disease as belonging solely to the world of illusion, no matter how real it seems to be.

In prayer, are you able to drop all belief in the power or presence of the adverse thought that you are entertaining? This ability must be strengthened. In the early stages of prayer you must utterly wipe out such a belief. If you are to know the power of God and to bring it into manifestation in your life you must give up all belief in opposite powers. If God is to be the one reality in your life you must give up all belief in the reality of disease or of lack.

In prayer you must enter the high consciousness in which you behold yourself freed from every belief in negative things. You will behold yourself in the presence of God, cleansed of all worldly beliefs, standing clean and spotless. You will feel the power and presence of God penetrating your mind and body as if you

had never known disease or limitation. You will feel at one with God.

When you leave the silence of the presence of God, you will feel so full of this consciousness, this realization of your health and perfection, that you will actually feel yourself being made whole. Can there be any gap between prayer and demonstration when you pray thus?

One thing must be faithfully observed. You must carry from the silence such a realization of health that nothing in the outer world can separate you from it. Memories of pain or disease before your time of prayer must not be allowed to crowd in upon you. You must keep your mind unsullied by such memories. You have consecrated yourself to God and you must keep mind and body true to the high ideal that you have beheld in prayer. —

Having met God "in the secret place of the Most High," having been assured that health is true and that disease is not true, having felt the regenerating influence of God actually at work in your body, how can you doubt the healing power of prayer? How can you lapse into the old way of thinking, the old beliefs in disease? Keep true to the high ideals that God has shown you in the silence.

Between prayer and demonstration, is there a gap? Are not the two so closely interrelated that we cannot separate them? Is not demonstration but the conclusion of effective prayer?

The secret of this message is this: Keep your vision clear. Aim to look with spiritual eyes away from the thing that you seek to remove from your life. Lift your vision to the

highest ideal within you, to the innate perfection that has never been touched by adversity.

Have you found the "something" within you that is never diseased, never weakened, never defeated? Do you not feel that this something is mightier than all the diseases that man discusses and propagates? This something is the power of God within you, and you have but to turn to it to feel yourself lifted up and away from negative things that appear to be real. The external things that would draw you away from God must cease to lure you. The old beliefs in disease must be given up if you are to discover this Great Something within you and hold steadily to it.

On the way from prayer to demonstration there are mighty changes taking place within the one who prays. He gives up the adverse beliefs which have bound him, and he finds God. He gives up viewpoints that are ages old, but finds the Truth that is eternal, that Truth upon which his own life is established.

This revelation of your perfection in God and of the ease with which it can be realized is worth more than anything else in the world to you. You can do all things through your knowing it, because you can do all things through Christ, the Great Something, within you.

Keep your vision fixed upon the unchanging One within you, your constant God, and upon your own likeness to God. Hold steadily to this vision until you clearly see the thing for which you pray come right into visible manifestation. God Himself is the answer to your prayer.

HEALTH AND
DEMONSTRATION

INTO THE SILENCE, INTO HEALTH

*"Tell me how to go into the silence and how
to demonstrate health"*

THERE is no mystery attached to the process or practice of going into the silence. Young students are inclined to look upon the silence as some strange and mysterious state of mind to which only adepts may hope to aspire. The expression "going into the silence" is very frequently found in the study of practical Christianity and often a writer takes it for granted that the reader or student has the knowledge of just how one enters the silence. Eastern adepts and Christian mystics have claimed that the silence has power to give one relief from the disturbances and inharmonies of life and has power to bring one into a consciousness of bliss eternal.

There is magic in the very familiar line: "Be still, and know that I am God." Even our reading it seems to cause us to still our adverse beliefs and to bring us to a realization that God alone is true and all in all. Instinctively we feel that silence closes the door upon those inharmonies of the world from which we have always wanted freedom; we feel that silence opens the way to God and shows us heavenly blessings.

Jesus thought of the silence in this way and

gave some very specific instructions, which may be summarized thus:

1. *When is the best time for the silence?* "When thou prayest." The time for the silence, the time for prayer, should be when one feels a desire or a need to get away from the confusion of the world, away from worry or troubled thought, away from sorrow or pain.

2. *What is the best place for the silence?* "Enter into thine inner chamber." Do not direct your prayers to gods or to outer things. Cease thinking of external things. Go into the heavenly realm within yourself, direct your thoughts to the very center of your being.

3. *How shall I get away from the sights, sounds, worries, and pains of the manifest world?* "Shut thy door." Take the attitude that your heavenly Father has given you power to close a door that will silence all noise and clamorings in the manifest world. When you shut this mystical door upon the world, turn and face the Father of quietness, peace, love, and health within you.

You have now entered the holy of holies, the place of silence, prayer, and realization. If you let the "door" come open just the least bit, your silence will be disturbed, so you must keep very quiet, free from thinking anything but that which is harmonious and exalting. When you first come into the holy of holies you may expect to see things and to hear and feel things. You have trained yourself in the world of sensation to expect to have your senses played upon, but in this still and holy place your physical senses will not register. You will discover

that you have another set of senses, those which are spiritual, and by them you will sense the presence of God—peace and love.

4. *What will you do, now that you stand in the very presence of God?* “Pray to thy Father who is in secret.” He is in secret because mortal eyes and senses do not behold or feel Him. Possibly, all your life you have thought about being alone with God and have thought about what you would say to Him. Have you thought how you would explain your actions, possibly justify yourself, tell God something which you have thought He ought to know? Now that you are in His presence you will have a different idea of what you will think or say. Being relaxed from the tense and heated thoughts of the world, your mind will seem to be diverted into a new channel of thinking. Old values will pass away and you will begin to see things in a new light. Possibly you have thought that you would be almost overwhelmed by the majesty of God, that you would scarcely have courage to ask for the things you want.

When you start to think in the new way, you will have thoughts different from those that you have previously entertained. You will begin to think of yourself as peaceful, joyous, happy, and strong. Are you praying to the Father? Yes, for you are entering into a consciousness of your oneness with Him, oneness with His life and strength.

5. *Have you wondered what Spirit will do when you are in the inner place of silence?* “Thy Father . . . shall recompense thee.” After all, you will find that the peace and health

which come to you in the silence are but God's blessings for you, His recompense to you for coming to Him.

We can easily see that, divested of the mystery in which the silence often is clothed, it is nothing but the state of quietness which man experiences when he is alone with his God. God is his life, health, and strength and when he is with God he is unified with all these.

How does one demonstrate health? He does not actually demonstrate it. He discovers that he has health. In the silence he so completely forgets the old life with its pains and aches, he so successfully closes the door upon these, he comes into such a clear realization of oneness with God—life, health, and strength—that he comes out of the silence either cured of his maladies or else with the firm realization that his healing is rapidly taking place.

It is not difficult to understand why Christian metaphysicians place so much stress upon the silence. It is like a vestibule between two worlds or two lives. In that vestibule one divests oneself of the old beliefs and enters into a new life of health and strength. In that silence man stands alone with God, alone with the Truth of his being. He finds that the light of Truth, the great searchlight of Spirit, penetrates his very being and he sees himself as he is in Truth.

Those who do not know what the silence is think that it is a process by which man attempts to hypnotize himself into believing that he is well when he is ill. Those who under-

stand the silence know that by it man finds himself and discovers his divine sonship.

The jazz of the sensual life, the noise of the world, and pain in the physical body are all on the same plane. Each one belongs in the realm of sensation and "is of the earth, earthy." By the silence man finds himself in the consciousness in which stillness and health alone can be found. By the silence he knows how to be still and to know that God is God and that he is one with God. He discovers the meaning of the words of Jesus Christ:

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

Away from the confusion of the senses, away from confused beliefs and disease! Into the silence, into peace and truth, into health! You will emerge from the silence divested of all doubt, worry, and pain. You will have found the peace "which passeth all understanding," the "pearl of great price," your divine self.

So we emphasize to you the necessity of resorting to prayer, to the silence, when you need healing. In the secret place of the Most High you will find quiet, freedom, relaxation, and healing. In this quiet you will find your real self and, best of all, God and health.

I'VE JUST HEARD A SECRET ABOUT YOU

I'VE just heard a *secret* about you;
I'm sure there is Truth in each word;
I know you'll not mind if I mention
The secret that I have just heard.
(It seems for some time you've been thinking
That things have the power to oppress,
That persons about you are vexing,
That both often cause you distress;
And often you feel quite unhappy,
And fail when you should best succeed,
Because you are not always looking
And watching each thought, word, and deed.)
And, now, shall I tell you the secret—
A secret that's best not concealed?
I know it's the secret of secrets,
Though always it's best when revealed:
*There's not any truth in the thinking
That persons or things can perturb
Or that situations external
Have power your peace to disturb.
In Truth, you are higher and grander
Than all that is found in the earth,
For in you was planted God's Spirit
Before you were given your birth.*
Now, isn't this quite a good secret—
A secret worth far more than gold?
Now, find some one else who may need it,
This secret that's best when it's told.

SILENCE AND HEALTH

"Be silent, all flesh, before Jehovah"

HAVE you ever wished that you might so contact the very peace and silence of heaven that such heavenly blessedness would cause your whole being to relax into quietness and health? Possibly at a time when unpleasant thoughts were clamoring, each one trying to get an audience with you, at a time when your mind and body seemed to be full of noise, tension, and pain, you just felt that you wanted to shout, "Silence, in the name of Jesus Christ." We instinctively know and feel that there is a relation between silence and health.

Students of practical Christianity seek to enter the silence, the secret place of the Most High, because they know that in the mystical silence they are brought closer to God, closer to a realization of the truth about themselves, nearer to health and perfection. In the silence the noisy, clamoring thoughts which cause physical discomfort must give way to the thoughts of peace, and health, and God.

The first step in demonstrating health is that of establishing mental health: peace of mind, freedom from peace-destroying and disease-creating thoughts. The mind which seeks to become unified with the mind of God must give up all tendency to think dark and heated thoughts, thoughts of hate and fear,

thoughts of weakness and disease. He who would demonstrate metaphysical healing must turn away from evil thinking if he would ascend to the heights where he hopes to see himself revealed as the perfect son of God.

If you would rid yourself of headaches and the myriad other physical aches you must first enter into the high consciousness in which you can no longer think those thoughts which cause mental cross currents. You must ascend into heaven, into the high consciousness wherein you will know and feel that you are one with God, one with His peace and love.

If you would be free from eye strain, you will need to look upon other persons and upon things with a new set of eyes, eyes of Spirit, eyes of love. You will need to cease looking at unholy things and to cease thinking of them as having any part in your world. You will need to say, "Silence," when even the thought of evil appearances presents itself.

If you would have strong lungs, you must silence the belief that your lungs can be weak or diseased. You will need to silence the belief that cares and worries depress you and keep you from inhaling the free-flowing air and life of God. You must learn literally to fill yourself with the atmosphere of heaven, the omnipresent ether which fills us and unifies us with all living things.

If you would strengthen your heart you must put to silence all belief that your love can be limited in any way. Give up the secret belief, the subconscious thought, that some persons do not love you, that some one hates

you; give up the belief that you stand alone and that you must fight for a place in the world. Replace such beliefs with the truth and the knowledge that God loves you and that He is quickening all people to share their love with you. Know that you rest in the love of God and that from His sacred heart love flows to you in unlimited measure.

If you would be cured of stomach trouble, silence the belief that things of the outer world can cause you distress. Learn to unify yourself with the outer world. Silence the belief that food can cause you distress. Know that you are unified with the food you eat, because God has blessed it for your use.

Does insomnia claim your peace? Then learn to silence those secret thoughts which disturb your subconsciousness. What are some of these thoughts? The thought that some one has been unkind to you during the day, the thought that tomorrow may bring a climax of unpleasant situations, the thought that you are quarreling with a late dinner. Again, silence! Before you retire, practice the silence. Cease thinking of persons, the past, or the future, food combinations, and gastric symptoms.

You can see how easy it is to make a list of physical inharmonies and the thoughts that correspond and cause such disturbances to appear. One could make a large complete list of causes and effects but these would still be just causes and effects, still of the world of appearances, the world from which man must look

away if he is to unify himself with the silence of heaven and the life of God.

The student of Truth learns very early which thoughts are the ones he must silence. He learns that thoughts of hate, fear, worry, and tension must be dropped from mind. He learns how to fill his mind with peaceful and health-producing thoughts.

After he has practiced the silence for some time he discovers how easy it is to think heavenward instead of downward toward disease and failure. He discovers that when a thought comes to mind the thought is at first timid and not very confident of itself. He discovers that he has power to turn it out of his mind right at that instant. He finds that the thought gains in power and resistance as it is permitted to remain. He finds that thinking a thought of good will cause the evil thought to shrivel and to disappear.

Do you know some one who needs the message of silence and health? Then give it to him. Give it to him lovingly and thoughtfully. If need be, give it to him silently. Possibly his mind is quite disturbed with the dark and heated thoughts which are expressing in his physical organism as pain, weakness, or disease. Do not try to preach a sermon on healing to him. Keep yourself as quiet as possible and let your inner stillness reach him.

Many a minister or healer has been able to lift a sick person to health by causing him to feel the quietness of Spirit. When one goes to another person's aid in case that person needs help, the very presence and stillness of Christ

are represented. When one succeeds in interesting a sick person in quietness, when that person's mind is turned from clamoring thoughts, health is on the way.

When the heavy thoughts of fear and disease are lifted from the mind of the invalid, the clamps upon the free-flowing life of Christ within that individual are released. Somewhere within, the very life and health of Christ issue forth.

Where is the mystery of healing? There is no mystery. Healing results when man steps aside. When man is willing to get himself and his malicious thoughts out of the way, when he has discovered in the silence the presence of God, he has found health.

If we would learn to live so close to God that we could see God's works in our lives to the exclusion of all else, we would dwell in such a heavenly silence that we would be literally detached from the jangle and disease of the world. We would live eternally in the consciousness that our health could not change or depart from us. We approach such an ideal and many of our friends are discovering the health that abides in the silence.

FORGIVE HIM NOW

THAT little slight of yesterday,
Don't let it spoil your day;
That little word, that little shrug,
Last night they passed away;
Between the sunset and the dawn,
God blotted out the slight;
To clear the past of its mistakes,
God used the ink of night.

Last night when all was very still,
The Christ came to your bed;
He said to you, "Forgive him, child."
His hand was on your head;
And then He said, "He's dear to me,
He's mine the same as you.
He tries so hard to do the right.
This is not hard to do."

Then in your dream you smiled a smile.
The Christ was happy, too;
He knew that He could count on you,
That you'd begin anew,
That in the night that slight offense
Was lifted from your brow,
That you will love that friend again,
That you'll forgive him now.

A DEFINITE CLEW TO HEALING

MANY a person has studied practical Christianity and metaphysical healing for years but still finds that he has not yet found the something which will bring him health. He patiently searches for some truth or revelation which will give him a more tangible hold upon Truth and his own health.

We have a very important clew to healing to share with you. Possibly if you have studied Truth for some time you have almost sensed the truth that has been revealed to us. We hope to make this truth so clear to you that you will desire to practice it immediately.

We take for granted that you already know that ill health comes from adverse thinking; that when the offending thought—hate, fear, belief in disease, or whatever the adverse thought may be—is erased from mind, the barrier between God and man is broken down; that when man's ignorance and adverse thinking are out of the way, the healing power of God rushes to his aid; that this healing takes place first through the mental and spiritual, later in the manifest and physical.

We believe that previous to reading this you have gained the realization that we live in the now, the glorious now, the present second; that to some extent you have freed yourself from the habit of trying to live in the past or the future. We presume that you understand mind

substance and know that the thoughts you entertain make their impress upon this substance and, thereby, give you one kind of mind or another, make you either unhappy and unhealthy or else cause you to know your perfection in Christ.

Since your salvation must come first through right thinking, through mind, you must protect your mind substance, that of the present moment, this very moment, this very second, from being sullied by the adverse thoughts of the previous moment.

The diseased person, one who has been entertaining adverse thoughts, must keep those thoughts in the past until they fade out of existence. They cannot live unless they are allowed to come into the present and feed upon new and fresh mind substance. His relief can come only through his grasping the present and the new clean mind substance and by his keeping this unharmed by his past thinking and by adverse thoughts.

Each moment you are born anew into the kingdom of God, the kingdom of perfection and health right in your very midst. There is nothing in the immaculate vision of Truth, in the sight of God, to relate or to limit you to any adversity or disease of the past, the previous moment.

Right now you have fresh mind substance, fresh in this new moment of your existence, and the God-given power to use it absolutely to renew, regenerate, and spiritualize your

mind and body. If you let your old fears, personal feelings, and negative beliefs of the previous moment bridge the interval of time and feed upon the substance of the present instant, you are not living in the now, with its new beginnings, its new opportunities to take new hold upon life and health. Where are you living? If you harbor thoughts of the past, thinking disease and adversity, just as you did in the previous moment, you are living in the past!

Each new second you have an opportunity to pull yourself out of the mire of despondency and ill health. God Himself, who gives you the bread of life (new mind substance), is trying to plant your feet on higher ground.

Grasp the freshness and newness of the present second, with its new thoughts and inspirations. You are reborn as a healthy babe, each glorious moment. The hand of God, working as man's present knowledge of Truth inspired by the Spirit of Christ, is ever ready to exalt those who live in the present moment. If they look back they are crystallized by the past.

This fresh mind substance is the very germ of life, strength, and health. The phantoms of the past, your old thoughts, your former beliefs about yourself, will feed upon this life and substance. For this reason you must live in the now and let your new thoughts be nourished by this spiritual bread, this manna from heaven, this fresh substance from the mind of God.

Give your mind substance to Truth working in you right at this moment. Give it to Truth

working in you the succeeding moment when that time arrives as the now, but give no substance to the adverse beliefs of the past.

This is not a message which concerns itself alone with the teaching, often heard, that we must not live in the past. This message to you goes far beyond that. It urges you to take a new hold upon life at every second of the day. It urges you to break with the adverse thoughts of the past. It urges you to sever all relations with even the adverse thinking of a second ago, because it is this time which will relate you to the past!

What will this new process do for you? It will help you get out of the old grooves of thinking disease, thereby lifting you right out of disease itself. It will help you to establish new thought habits. It will make you free to choose your thoughts, to think what you please, to think Truth.

When you have learned to break with the adverse thoughts of the past, when you have discovered how to turn the flood of your adverse thoughts of the past away from your mind, you will find that the negative things of yesterday cannot discolor or injure your thoughts of today. Keep in mind the fact that the past can relate itself to you and to the present moment only by your letting the adverse thoughts of a moment ago affect you.

Why should you not be born anew at every moment of your life? Why should you not be free to think the truth which you know at this moment instead of being overwhelmed by the negative state of consciousness you have built

up in the past? Why should you not be free to approach each new moment of your life with clear-mindedness, a clear outlook upon life, with your body strong and healthy, with the knowledge that you see everything in life from a newer, brighter, and higher viewpoint?

Your business failures of the past, your personal animosities, and all the myriad things which seem to pull you back have absolutely no power when you know the truth of this new gospel of keeping your mind unrelated to adverse beliefs that you have previously entertained.

Why is such a radical mental stand necessary? Because this is the only step you can take to clear away the adverse state of consciousness which stands between you and freedom, between you and health, between you and heaven here and now, between you and God. When you have taken this initial step you will find the action of God taking place. Once your mind is a fit and ready receptacle for Spirit you will begin having high, exalted, and spiritual thoughts. You will find yourself nearer and nearer God.

You can approach God only with a clean mind. The old-time evangelists who sought to bring about a change of heart in their converts knew of a mighty truth. Only when the mind is cleared of adverse thoughts, such as the desire to sin and the belief in satanic power, can one approach God.

The student of practical Christianity and metaphysical healing needs to learn how to keep his mind pure and free from the negative

thoughts that he has entertained about himself. How does the invalid know but that the next second in his life will bring him health? Possibly it will. That second has in it power and authority to cast off disease and to take hold of health. He should grasp every new second with the knowledge and realization that therein are new life, new breath, new nerve force, new substance to rebuild his body.

Learn to live in the present moment. Let your thought be related neither to what you have thought nor to things you fear may happen. You need not fear the future if you are thinking heavenward at the present time.

There could be no higher truth revealed to man than the truth that he is, in the sight of God, at each new moment, reborn and purified, whole and perfect. There is no teaching truer than this. Here you have a mighty truth which can be demonstrated and proved. This gospel of the present moment, the gospel of constant rebirth, has the very power of God back of it.

Grasp the bright, shining substance of the glorious now, the clean mind substance fresh from heaven, and place upon it your stamp of approval of this gospel. You can begin life all over, with everything new. You can approach each new moment with the consciousness that you are the glorified child of God, for such you are. When? Always; at the present moment and ever afterward.

TRUSTING AND RESTING

JUST TRUSTING, friend, and resting

In a knowing real and true
That all is well with your affairs
Will bring the good to view.
Just confidently trusting,
With conviction that some aid
Will come to you, will bring relief,
And make you unafraid.

By simply trusting in the good,
Forgetting evil's claim
(It may be lack, disease, or fear,
Or things of kindred name),
You'll see the good appear as yours;
You'll fill your world with cheer
If you will simply trust and rest
And keep your vision clear.

When things seem most to frighten you,
The world seems evil-bound,
Just trust and rest! God's in His world!
Within you He'll be found!
You'll find, if you will trust and rest,
The good will come to you;
Keep trusting, friend, and resting
In a knowing real and true.

PRAYER THAT ACTUALLY HEALS

The Harmonious Consciousness Produces Physical Harmony

DO YOU recall your former impressions of prayer? Possibly your old conceptions were quite different from your present knowledge of it. I once heard a man say that when he prayed he either knelt or else felt that he was prostrated before an invisible throne on which God was seated. He said that many times he was thoroughly exhausted from trying to get his desires across to God and from trying to feel that some answer was coming to him.

Our old method of supplicating and beseeching something apart from us or away from us had many unsatisfactory features. The very attitude of beseeching some one, whom we thought more powerful than we were, placed us in a position to think of that one as a sort of spiritual Nero. The attitude of mind which we have thought of as one of humility and meekness finally brought us to the realization that we could hardly rise to the majesty of divine sonship while we took a position of groveling before some invisible and unknown power.

Then came the realization of the simplicity of prayer. Possibly you had been brought up to look upon prayer through the eyes of orthodoxy and fundamentalism. You might have

been quite carried away with the ritualism which sometimes accompanies prayer. Possibly this simplicity was revealed to you at a time when dogmas and ritualism had grown depressing and, as you sat alone, you seemed to be apart from even the externals of religion.

Possibly at this time you were in a mental and physical upheaval and you had desperately tried to pray. You were even tired of what you had thought religion was. You just wanted to get away from everything, almost from life itself, at least from life as it, to you, had seemed to be. Then you just let go; you quit trying to supplicate something that did not seem to hear or respond. Do you remember what happened? Doubtless you will never forget the experience, for it meant the turning point in your life.

When the mental anxiety you felt in your supplication left you, when you ceased looking into the dark invisible for God, when you yielded to the dark its own begotten ignorance and superstitions about religion, you seemed bereft of almost everything. There were left only you and God. Do you remember how the very sense of material things seemed to leave you? Do you recall how time seemed timeless? Possibly mighty changes took place in you in a few moments and you seemed to think that centuries had rolled back and you were once more in your Father's house. Possibly what seemed a few minutes turned out to be hours and hours.

You were alone with God. Somehow, you had always expected to be and you had wondered if you would be afraid. Now you did not see God where you had formerly looked. An

inner sense seemed to be opening up and at the very heart of your being you felt and saw, with spiritual eyes, God as a great, dazzling light. You forgot your mental tension and physical distress. You felt that you had never known anything but light. There seemed to be no "you," no world, no troubles, no material things. There was just beautiful light and you were part of it. You were in it. God was with you. You seemed to be individualized, somehow, in it, and you could feel yourself. Golden sunshine seemed to penetrate you. Possibly all the peace, harmony, and love in the world seemed to be dissolved back into light, back into God, right in you.

You seemed to be away back in some realm where worlds are made, where love and life in their virgin purity first burst forth, where the sunshine of God's light makes its first dawning.

Perhaps a bell or a call interrupted your silence. How changed all things were to you now! How changed you were yourself! You went merrily about your workaday world with a sense of having had a thorough regeneration in mind, soul, and body. No more mental tension and anxiety; no more financial troubles and belief in failure; no more physical pain and tension. In place of these you had a mental and physical peace which passes all understanding.

Had you found God? Had you found how to pray? Had you been healed? Had you discovered the secret of prayer and healing? What had happened?

When you gave up your belief in external things, when you ceased to look without for

God, when you quit supplicating, you did the natural thing. Somewhere within yourself you found something which you had not known existed. You felt the same sympathetic bond between you and it that exists between two good friends. You felt that this something was coming to you as you turned to it. You found that it was the end of all your seeking in life; that it was the ultimate blessing. You found that it was God.

Do you recall now the mental peace and the physical relaxation which followed this discovery? You felt as if you were relaxing from a whole lifetime of straining for something outside and beyond you. This relaxation caused you to give up thinking the dark, heavy, heated thoughts and you just seemed to let the mind of God think its beautiful, harmonious, loving, and healing thoughts in you. How your mind felt exhilarated as this new force began its purifying, renewing, regenerating, and healing work!

Do you remember how those tense muscles relaxed, how those starved nerves were nourished, how your body cells seemed to feel they were glistening when that golden sunlight of Spirit radiated to the very circumference of your body? What a velvety feeling you had inside as you had the experience of having every little cell tenderly massaged, lovingly fed, and strengthened by the power of Spirit.

You had discovered that the true prayer is but a simple and quiet communion with God, that this One is never apart or away from you. You found that physical harmony and healing come when the peace and the harmony of God

SUBCONSCIOUS HEALING



HAVE YOU ever had the experience of feeling how free from mental and physical distress you would be if you could just discover and remove some offending thing which seemed to be present down deep within you? No doubt you have felt that peace of mind and perfect health would be yours if you could just reach down within yourself somewhere and pluck out the "thorn in the flesh." Now we have said it: something that we had thought but did not think could be put into human language. It is a "thorn in the flesh." Now the subconscious and unconscious process is working and we have succeeded in bringing to consciousness a thought which has been buried in the deeper mind, in the memory mind, in the mind where mental operations take place without our being conscious of them.

We have called this a "thorn in the flesh." Let us not think of it as meaning "flesh" in the physical sense, altogether. We often think of the mind and the body as being inseparably unified. So let us think of this "thorn" as being in that place which unites mind and body, in the deeper mind, the subconsciousness.

Possibly weeks or years ago a thought of hate or fear which made a very vivid impression upon you sank back into subconsciousness. The thought was not neutralized and denied through a knowledge of Truth; it still lives in

the depths of your mind. Sometimes you may recall even now that you had such an adverse experience. To your consciousness this thought comes as a sea monster comes to the surface of the water.

If you have studied psychology you have had a desire to probe into the subconscious realm. If you have heard of psychoanalysis, you have wanted to be psychoanalyzed. The willingness to let some one else discover the "thorn" for you comes from a certain modesty that you have which would cause you to refuse to believe you could hold such adverse thoughts. But you do not need another to discover this "thorn" and hold it before your eyes.

The matter of subconsciousness-probing is one which is far from delightful. It may lead one into a mental state which is far from desirable. Considering the nature of the subconscious process, man would do well to proceed cautiously in dealing with it. Otherwise, the mental adjustments may be thrown out of balance.

However, there is a very easy and wholesome way in which one may deal with the subconsciousness. It is a method which cannot be used by those who deal entirely with mind alone or by those who have the impression that their major work is finding faults and secret sins. The process that we have in mind is one which comes from studying Christian healing and practical Christianity. This process deals not altogether with mind; it deals consider-

ably with the deeper forces of Spirit within man.

By following this process a person avoids going through the unhealthy stage of beholding himself a sinner in the grip of sinful states of mind. Quite often a person given to much introspection falls into a very unhappy state and, instead of taking a step higher day by day, is found to sink deeper and deeper into harmful subconscious moods.

Christian healing offers a distinct method of cleansing the subconsciousness. The method may be briefly described in this way: Since the "thorn," the evil thought, dropped from the consciousness into the subconsciousness, then the way to remove the thorn is to know the truth and to send a powerful, good thought down into the subconsciousness to pluck out the thorn.

The method works in this fashion: The individual studies Truth until he is able to behold the perfect, ideal man which he is in the sight of God. He learns the power of love over hate and fear. He learns the power of God over adverse thoughts. The Truth thoughts sink deeper and deeper into his consciousness until the old adverse states of mind are entirely neutralized.

He gets a strong consciousness of love. The love consciousness may filter down into the subconsciousness so completely that he may never be conscious of the time when the thorn is removed. He may simply feel himself growing more peaceful and more happy day by day.

Again, it may happen that he has been

meditating upon his divine sonship and perfection. He may have had a high realization of this truth. Suddenly, he will feel as if something from the very depths of his being is being expelled and he will feel the old mental state come to the surface.

Possibly at a time when he has had a strong realization of fearlessness and courage he may be sitting in the silence and an impression of some subconscious fear may come to him. He may actually see the picture of the day in the past when he was afraid and his whole being shook with fear. But, at this time of his strength, he stands as an onlooker. He is now mighty within himself, in his true self. He feels himself developing a great strength and fearlessness. He feels that this powerful courage reaches down within himself and with powerful, sinewy hands removes the old fear. Jehovah said, "I will put my law in their inward parts." Paul had this deep cleansing and renewing process in mind when he said, "Our inward man is renewed day by day."

If you want a thorough healing, get such a spiritual understanding and such a realization of your perfection that all adverse thoughts in the subconsciousness will be neutralized. The power of Spirit is with the person who sets about to destroy the thorns in the flesh and to make himself a holy and a living expression of God.

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TO THE ONE WHO WOULD
BE CRITIC

DO NOT stand as an accuser
At the bar of mortal thought;
Do not be a rash condemner
Of the good that has been wrought;
Trying to reveal the evil
In another's world and life
Will but emphasize its presence,
In your world will stir up strife.
They who seek to point out evil
In another's life and ways
Find that when it is discovered
No such seeking ever pays,
For the faulty or imperfect
That they think too long concealed
Grows to large and great proportions
When its presence is revealed.
If you want to play the critic,
Would be a superior one,
Try to find the good and noble
That another one has done;
If you are alert and willing
To reveal the good and true,
You will know the Judge of Judges
Is at work in what you do.

WITHIN YOU IS HEALING POWER



WHEN YOU were created perfect in the sight of God there was placed in you the power that is mighty to keep you perfect. This is the ever renewing, ever cleansing, ever regenerating, ever healing power of Christ within you. Indeed, you would not be a perfect creation, one with the eternal perfection and life of God, if as a matter of course you could fall into imperfection, decay, and disintegration.

Do not think of yourself as having any relation to the race idea of disease and death. Think of yourself as a divine creation, for such you are. Think of yourself as too holy to be touched by unholy thought. Think often of yourself as created in the image and likeness, the perfection and divinity, of Christ.

The power of God in you is healing power. The life of God in you is eternal life. This health and this life cannot be compared to worldly standards of health and life. The world looks upon health as something fleeting, something that exists today and is changed tomorrow. The world looks upon life as something that may terminate at any second. The health and the life of Christ within you are unchangeable. They endure forever. You must know this truth to the exclusion of all contrary belief and regardless of all opposing argument if you would make your demonstration of abounding health and eternal life.

If you should lose consciousness of the life and the presence of God within you, if thereby you should cause yourself to become weak or diseased, your first move should be to turn in thought to God and to center your thought upon His holy presence, His strength and His life, within you. You must do this to such an extent that you get away from all belief in weakness and disease. Remember that you cannot make a demonstration of health if you persist in looking upon disease as a reality or a power. Above all, do not think of any disease as your disease. Do not claim anything that you do not wish to have. There is a psychological reason for taking this attitude.

You will find that by turning from things of the outer world, by turning from believing in the power of external things, you will rob these things of all power to harm you or to bring you physical discomfort. Give up the old race ideas that things external can harm you in any way. Cease to think of the adverse power of things external, but place your thought on the constructive and healing power of Spirit within you.

Reading and thinking about the effect of disease will not bring you to health. You must dismiss disease from your mind as a thing that does not exist in your world. It does not exist in your world of life, health, and strength—your world of Truth—in which there are only God and you.

Your first realization of the healing power of Spirit will come at a time of silence, at a time when you have ceased to think of disease

and the world, at a time when your whole thought is directed to the presence of God within you, the presence of abounding health. There is power in silence. Why? Because silence stills the clamoring voice of the things without you. Silence is the door to the Great Within, the great storehouse of life and health, the very presence of God—the Great Physician.

Has your reading this brought you to the realization that you must actually give up adverse thinking in order to be ushered into the healing presence of God? Do you see that you cannot enter this mystical presence so long as your thought is unclean or impure, sullied by the belief that fear or hate or disease has actual presence in your life?

In order to enter the temple of the mystical presence you must leave unholy thoughts at the door. If you would enter the presence of God you must not believe that anything else in all the world has presence or power. You must not believe that God has any opposite. You must think of God as all in all. You must know that He is omnipotent in your life—the only Power and the only Presence!

Within you is healing power, power able to erase every evidence of disease, power able to cause the very presence of God within you to manifest in your physical body as health and strength. Give up all belief that the might of God is without you—or in some distant celestial sphere. The power of God is wherever you are. It is in the very midst of you. At this very moment it is coming forth in you as quickening life and healing vitality.

Within you is healing power now and here. Give up the belief that healing belonged to some distant age. The very fact that you are living now—you, the perfect creation of God—is sufficient proof that the healing, restoring power is still at work.

When shall you be healed? There is no fixed time in the great timeless age of Spirit. Lift your thought to God at any time and feel His mystical and healing presence. Lift your eyes in hope and in faith. Clear your mind of all belief in things adverse or darkened. Let your eyes rest upon the perfect image of God now expressed in His son, His child. You are that person, that perfect one. Within you is healing power, healing you at this very moment.

Behold within yourself the very perfection of God, appearing as perfect man or as perfect woman. Stand witness to the appearing of vibrant health, bountiful strength, and eternal life within you. See through spiritual eyes the coming forth of God in your physical body. Look with spiritual eyes and see the clouds of adverse beliefs—beliefs in sin, disease, and death—pass away before the shining of the radiant sun of Spirit. This sun reveals to you your divine sonship. This sun discloses you to yourself as you appear in the sight of God.

Lift up your vision. See more clearly day by day the realities of Spirit shining through the mist of things that appear.

THE TEST OF LOVE

(I Corinthians 13)

IF you claim to love another,
Then your love must stand the test;
If it's love, then in the proving
Naught will change the love confessed.
Nor will matter what the loved one
Seems to say or fain would do;
If it's love, you will not waver:
You with love can still be true.

You will not behave unseemly
Toward the one you love aright;
Not a jealous thought or envy
E'er will put your love to flight;
Not a thought of grim suspicion,
No unkind or cruel word
Will you think or feel or utter,
Nor will gossip's voice be heard.

You will be a mighty fortress,
In your heart your friend will find
Always faith and understanding,
Never thoughts that doubt or bind.
Aye enduring, never failing,
Love in you will see the best
In the one whom you are loving;
Thus your love will meet the test.

IS IT RIGHT TO BE UNHEALTHY?

DOES not our present-day understanding of the relation between psychology and health give us such a conviction that the thinking of evil thoughts produces disease that ultimately the race will consider it wrong to be unhealthy? When that which metaphysicians know at present becomes universal knowledge, will not disease become the badge of a wrong and unhealthy thinker?

Since the metaphysician proves for himself that the thinking of good and spiritual thoughts will restore him to health, does he not at the same time prove that unhealthiness is the product of wrong thought? Instead of the present-day habit of discussing diseases and operations, will not conversations in the future avoid reference to these evidences that one has been guilty of wrong thinking?

Do you not think that universal knowledge of the relation between wrong thought and disease will eventually cause the person who manifests disease to want to keep his friends from knowing that he has thought evil thoughts and, thereby, has caused unhealthiness, disease, and weakness to appear in himself? If thoughts of hate, envy, selfishness, or lust have caused his heart to be weak, a tumor to develop, his eyesight to be dimmed, can he take any interest or pride in pointing to his infirmities, or hope thereby to elicit the sympathy of his friends?

Will the person whose hoggish thoughts and

appetite have caused him to be hoggishly fat be considered "as fat and as healthy as a little pig," or will this evidence of his unbridled appetite classify him to all observers as one of the selfish and the greedy? Will not the person whose avaricious thought causes enormous growths in his body be led to see that removing the growth will not change the mind that has produced it?

In the future will not the minister who is unhealthy have difficulty in convincing his flock that he lives close to God, when God is universally recognized as life and health? Will not the religious worker whose physical appearance is forbidding fail to convince his followers that he knows Truth and his divine sonship?

Is not present-day intelligence of the relation between psychology and health, mind and body, bringing us to the place where we see that there can be no separation between the science of health and the philosophy of religion? Will not living near to God bring us a perfection of health that we have always idealized? Will not unhealthiness in us be universally recognized as a result of our living apart from God, regardless of what we would have others think concerning our spirituality?

Will not future generations think of the Bible not simply as a book of morals but as a book of morals and of health? Will not the deeper teachings of the book now recognized by the few be universally understood? Will not this mystery book, with undusted cover, become the storehouse of all wisdom, offering the solution to all man's problems, showing him the

way to peace and plenty, disclosing to him his divine sonship and his right to perfect health?

If it is good for man to think heavenward and to show forth physical perfection, is it not wrong to think earthward and to be unhealthy? Will not the future give us more doctors of the mind and of the soul, and fewer doctors of disease? Will not healing in the future be concerned not with healing or changing only the physical but with healing and changing first the thought?

Will not the newly discovered truths of the Bible and of practical Christianity give us fewer "walking graveyards" and more "pictures of health"? Will not the unhealthy person be the exception rather than one of the majority? Will not the day come when the diseased person is as much a rarity as a horse and a buggy in a modern city are now?

When it becomes universally recognized that it is wrong to be unhealthy, shall we not be forced to discipline our thinking? Will not the person who cannot or does not think good thoughts be an outcast? Will not the person who thinks himself into disease find that he is denied the companionship of those friends who think good and wholesome thoughts?

Do you know that the healing truths of Jesus that were formerly recognized and emphasized only by what was called "a healing cult" are now accepted and promulgated by intelligent educators, writers, and ministers? Do you recognize the fact that practical Christianity is taking the world by storm, and that

its truths of health are being shouted from the housetops?

Have you seen that your obligation to this movement that preaches the doctrine of health and practical Christianity is a very serious one and that you need to understand these teachings and to make your physical demonstration right now? Do you realize that those who are the advance guard of this knowledge must wipe from their lives every evidence of disease and unhealthiness?

If you are the image and likeness of God, can you be content to have that image and likeness appear as the image and likeness of acne, pyorrhea, rheumatism, or gout? Since you know the law of right thought and spiritual power, can you allow yourself to be overpowered by beliefs that weaken the body and cause it to go the way of disintegration and death?

Does not the very consciousness of good, health, and life forever remove any belief in your mind that it is not wrong for you to be unhealthy? Do you not innately feel that your body can be lifted up as you go higher and higher in your understanding of spiritual truth, just as the body goes down into the grave for him who fails to understand and to apply Truth?

Is it right to be unhealthy?

You must answer this question yourself, for yourself.

ONLY GOD-AND-I

IN ALL this world so large, so old,
There's only God-and-I,
For God, the good, we know, is here—
And there—the low, the high;
There's only good in all my world,
For God exists alone,
And God, the real, the good, the true,
Rules now upon His throne.

Are there no persons in my world?
Are there no people there?
There're only sons of God, Dear Heart,
And they are everywhere.
In them God now shows forth Himself,
So God is all I see,
And everywhere I look I see
God smiling back at me.

And I am just a part of God,
So really there's no "me"—
Since God is indivisible,
With Him I'll always be;
But, knowing God's my great I AM,
On Him I will rely
And be content to know, with Him,
There's only God-and-I.

BECOMING HEALTH-MINDED



ALMOST OVER NIGHT, it seems, we have become used to a new expression, "being air-minded." The expression explains so much in a few words and is so directly to the point that we have accepted it readily and have made it a part of our vocabulary.

When the art of flying was in its infancy, there were few people who were air-minded; there were but a few who grasped the almost astounding proposition of the possibility of flying in the air! Those who rose above doubt and perceived the truth about flying, filling their minds with thoughts of achievements in the air, living in a world in which flying engrossed their attention to a considerable extent, became air-minded.

How often we hear some one exclaim: "Oh, why didn't people learn to fly sooner than this? Why weren't great discoveries made a generation ago? Why didn't our forefathers enjoy all these advantages?" What other reply can be made to the question, "Why didn't people learn to fly before this?" than the simple answer, "Because they were not air-minded." A generation ago men were thinking of other things than flying in the air. Success in flying depended upon an age in which men would become almost obsessed with the idea; an age in which the possibility would become a reality;

thus men would live in a world where flying was both belief and fact.

A generation ago there were no Wrights and Lindberghs and Eckeners, because no one became air-minded to such an extent. The metaphysician may say, "No one perceived the reality of flying. No one got the consciousness of rising above the so-called claims of gravity." The air-minded person, then, is flying-conscious. He has more faith in flying than he has doubt in it. He lives in a world in which flying is possibility, belief, and reality!

Edison became the greatest inventor of the age because he became invention-minded, invention-conscious. His mind is like a receiving set erected high above the earth, extending into the heavens, attuned to new ideas. Thinking so steadily about electricity and kindred subjects, he enters into a mental world in which ideas about electricity and inventions are alive.

The young girl who becomes a talented musician is, first, music-minded, music-conscious. She seemingly lives apart from her associates and lives in a sphere wherein she is music-minded. Everything in her life contributes to her thought about music and to her talent. She may become a composer of exceptional rank if she be able to bring from the invisible world of harmony the music that she hears there.

Possibly, at this time, you are more interested in something other than flying, electricity, new inventions, and music. You may want health. You may wonder how certain persons whom you know demonstrate health through

studying Unity and the Bible. The purpose of this message is to show you how.

If you would be healthy, you first must become health-minded. You must give up every thought that you are bound to a world of disease. You must learn to soar above thoughts of disease, weakness, and pain. You must become health-conscious. The doctor and the nurse who move through wards of contagion do not become ill—because they are health-minded. They have an inner assurance of their own personal health that cannot be weakened or defeated by any belief in disease.

Why do those who study Christian healing become healthy? Is it not logical that the force of accumulated thoughts of health and strength—faith in the indwelling Christ—builds up a consciousness of health impregnable to disease? Could there be any better way to become health-conscious, health-minded, than through living mentally in a world of health? The person who would become health-minded must mentally perceive himself rising out of disease and living in a world of health. Health must become, not mere possibility and belief, but reality and truth. When health becomes a reality to the consciousness, the consciousness cannot accept disease as true. The person who becomes health-conscious naturally ceases to be disease-minded.

Carnally minded persons are those who live in the lusts, sensations, and diseases of material flesh. They may be almost obsessed with carnal thoughts, disease thoughts, thoughts with a general trend toward one end—carnality.

Spiritually minded persons live in a world free from carnal and disease thoughts, and exist in a world of life, love, and health.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

Becoming health-minded is a matter of becoming mentally saturated with thoughts of health. The health-minded person naturally emerges right into a world of health. Thoughts of health, strength, love, and life are mighty forces that cause the thinker to be borne out of disease, fear, and death. Back of every constructive and healthy thought is the power of health, the power of Spirit, the power of the indwelling Christ.

Just as the flyer must turn out of his mind every belief in failure or fear, so must the health-minded person erase every thought about failing to demonstrate health. If you see some fellow student fail in his demonstration, do you accept his failure as your own? Does his failure prove the fallacy of the healing principle? Then take a lesson from the flyer. He may see his best friend crash to the ground or he may almost have such an experience himself. Thoughts of failure and fear may rise


up and seem to engulf him, but he must be true to the traditions of flying. He must fly! He must instantly prove to himself his power over thoughts of fear and failure. He must show himself in times of test and trial that he is courage-minded, success-minded. What a lesson for the student of Truth, the demonstrator of Christian healing, the person who would remain health-minded even in the face of seeming failures!

Why do students of Truth study so persistently, seek to live close to Spirit and to demonstrate the teachings of Christ? Because thoughts of Spirit alone can make them free from thoughts of disease, keep them strong in the consciousness of health—make them health-minded. Being health-minded results in physical health. The Truth student living in the rarefied air of Spirit is, indeed, air-minded. Like the flyer, he must prove to himself his own power to demonstrate Principle even in the face of adverse appearances. As a whole world is unconsciously tending to air-mindedness, so will the universe become health-conscious. The world will become true to Christ, true to Truth, and, incidentally, radiant with health.

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SMILES AND HAPPINESS

SMILING AT LIFE

O YOU KNOW those who smile at life? Have you questioned how they do it? Have you wanted to join their ranks?

How refreshing it is, after contacting one who believes that the world daily is growing worse, to find the person who rejoices to be alive! After seeing one who thinks that the world owes him a living, how delightful to find one who seeks to contribute generously to the world's happiness! Those who frown at life live in a consciousness that the persons, things, and events of life have power to make them unhappy. They feel that the world is upon their shoulders and that its woes are depressing them. Their philosophy of life is very simple: the world is all wrong.

Those who smile at life see mirrored in the world the smile of their own contented hearts. Is it any wonder that they smile? The light within them shines to the very circumference of their world and makes it one of joy and brightness. Those who smile at life can rightly do so because they have mastered life. It no longer has power to defeat and to crush them. It must dance at their bidding. It must sing its happiest song for them. It must yield its most coveted blessings.

Smiling at life may be resolved into a mental attitude that is sunny. Can you smile mentally? Mental smiling is very simple; it consists in merely entertaining sunny thoughts.

You cannot do this mental smiling very long without having your countenance and whole life wreathed in smiles. Your world will be alive with smiles and every one who comes to you will greet you with a smile.

"Of course," you may say, "if those who can smile so beautifully at life had my problems they would not be able to smile either." But, remember, those who smile at life have risen above the state of mind in which there are smiles for some occasions and frowns and tears for others. Just as God "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust," so must he who has learned to smile at life scatter his smiles without discrimination.

The little personal situations, those in which a person becomes alarmed or grieved over what another says or does, lose their gravity and importance when we enter the impersonal consciousness and cease to fight and to resist persons and affairs. We learn that others cannot harm us by what they think, say, or do. We even learn to smile at the things that otherwise might grieve us. There may be occasions when we must keep the smile invisible, but we can still keep smiling deep down within our hearts.

Think of a whole community where every one would smile. What better advertisement or slogan for a city than "the city of smiles"? In such a city, the death rate would be low. Business would be in an ideal state because good fellowship and coöperation would make it so. Such a city would become known far and wide as "a city of health and prosperity." Its popu-

lation would grow in a way not previously thought possible by home-town boosters. Persons would flock to this magical city just to live in an atmosphere of peace, joy, love, smiles, health, and plenty. What mighty things could be accomplished just by hearty and sincere smiling!

Formerly we thought of the countenance as the place where smiles originate, but now we know that this place is the heart. The heart symbolizes to us the very depths of consciousness. It is the heart that first must smile at life.

The person who has learned to smile aright never smiles at a time when or in a place where his smile would prove an irritation to others. His smile is always a smile of inspiration and healing. He may continue to smile at life and still be a messenger of good. Those who smile only on the surface often lose control of themselves because their smiling is superficial. Those who can smile at life have smiles that are anchored in the heart, smiles under the control of wisdom and judgment.

Laughing at life appeals to all of us. How life at times has seemed to be master over us! Now that the philosophy of optimism is understood, how insignificant seem those things that formerly suppressed our smiles.

When we smile at life, the world becomes transformed. We see it from a new angle because the optimistic viewpoint displays to us a world quite different from the old world that we knew. We find friends and opportunities everywhere. We see a smiling world, a world commensurate with our inner world of smiles. If

the race had been taught that it must smile and love and be healthy just as it must eat, breathe, and sleep, we would have a race of people smiling and loving and joyous. As it is, the race must be reëducated and the doctrine of optimism must be given its important place in the philosophy of life.

If there is some little subtle thought lurking in your mind that keeps you unhappy, view it through the light of Spirit and of Truth and see how powerless it really is to make you unhappy. Think how ridiculous it is to harbor the memory of something that some one said or did and to let it make you distressed. What do you care about what another said or did ten minutes ago? Think of your so deifying another that you give his word or his act power to influence adversely your life and well-being! Is there any ignorance equal to this? Think of God's creating a man perfect but with the proviso that he lose his equilibrium when another man says "Boo!"

There is no better opportunity to demonstrate the power of a smile than that which presents itself today. If you would assure yourself of happiness tomorrow it must begin at this moment. If even the thought of smiling irritates you, smile at your irritation, but *do smile*. Preach the gospel of smiling. Be a messenger of optimism. Scatter sunshine.

MY HEART IS SMILING SMILES TODAY

MY HEART is smiling smiles today,
Such smiles as bring good cheer;
It laughs and smiles because it knows
The nothingness of fear;
It smiles because the world is good—
There's nothing else to do,
For in my heart the Spirit smiles
And Christ is smiling, too.

My heart is smiling smiles today,
Because there's love within,
And youth and joy are prompting smiles—
Their smiles are bound to win.
It smiles because it smiles with God
As glory fills the air,
And sunshine, glory, and good cheer
Are really everywhere.

My heart is smiling smiles today,
Of sunshine it partakes;
There's not a wrinkle in my heart
But those that smiling makes.
How can I e'er reflect a frown
Or think good meets defeat?
My heart is smiling smiles today!
In smiles my world's complete.

THE SMILING HEART

IF YOU should have the slightest difficulty in keeping a smile upon your face, just keep your heart smiling.

When the heart smiles, one is so filled with smiles and happiness that the countenance just breaks forth into smiling. The smiles of the smiling heart are not cold or assumed; consequently when the warm, generous smiles of the smiling heart express themselves, smiles radiate in every direction.

If you would have a smiling heart, first retreat from things of the outer world and turn within. If you have been viewing things from the standpoint of the outer, if you have been seeing things as capable of giving you distress, you will need to turn from such things and such thoughts. At the center of your being you will find your real self: you will find God.

Possibly at this moment you are not smiling. Possibly there seem to be situations in your life which stir up feelings quite different from those which come from the smiling heart. Do you know that the smiling heart has power to change situations, power to transform the most adverse circumstances, power to bring one to a consciousness of Truth?

The frown has no place in God's world. The frown is the badge worn by those who are out of line with the great universal scheme. He who wears a frown has a frowning heart;

he has frowning thoughts. He is a pessimist and travels the hard road.

In the smiling heart we know that Truth is firmly established. We know that one who has the smiling heart has found himself and God—inseparably united. The one who has a smiling heart has within himself a sun more powerful than any external light. This sun casts its rays all about him and all who come into his presence are quickened to the light and are inspired to smile.

In the smiling heart is love. Yes, love, because there is God. No trace of hate or fear is there, because God as love fills the smiling heart with His smiling presence. Can such a love be narrowed to a few persons or limited by personal consciousness? No, the one with the smiling heart, the one who is established in the love of God, sheds his love upon all persons and all things. He loves just as God loves.

Of course, there is joy in the smiling heart. This joy breaks forth just as the early dawn witnesses the breaking forth of the sun. Could such a joy be reserved for stated occasions? Could the one with a smiling heart save his joy and his smiles for times when there were no appearances of adversity? Possibly the smiling heart has no consciousness of adversity because it continues to smile regardless of situations and appearances.

The smiling heart is a fountain of life and health. Once the invalid discovers that he has a smiling heart he is on the road to recovery. His frown and his disease can no longer hold

him down. He is smiling with God. He is on God's side.

Personal problems are solved when the smiling heart begins its magical work. Those who disagree and contend cease to battle when an arbiter with a smiling heart comes into their midst. A smiling heart seems to have power to turn adversity and disputes to insignificance when its battery of heavenly smiles is set into action.

Have you, too, found that your heart can smile? Have you discovered that your heart is something more than a physical organ? Have you found the spiritual character of your heart? Have you discovered that it can actually smile? Those who frown, shrivel up, and tire of life have failed to find the smiling heart. Possibly their hearts wrinkle just as their faces do. So, if you would keep wrinkles from your face, keep your heart from frowning and wrinkling. Keep it laughing!

There are those who take life seriously. They do not smile because they seem to be deep thinkers, great philosophers. Does God want us to think so deeply and live life so seriously? Can we not know the deeper truths of life and still keep joy deep within our hearts? Can we not go laughingly through life?

Did you ever brood over some personal slight for weeks and weeks and then recite your tale to some friend, embellishing your story with all the vividness and ugliness which such stories require, expecting to rouse this friend to righteous indignation and sympathy, only to have him look at you lovingly and

smile? Do you recall how the smile caused the personal offense to shrink to nothing and how something inside of you seemed to say, "How ridiculous I have been to harbor such thoughts!"?

There is curative power in the smiling heart. It has power to free us from all the old hatreds, power to cause us to forgive and to forget, power to cause us to restore ourselves and others to the heavenly blessedness which existed before personal offenses marred our heaven.

You say that one would need to temper this doctrine of the smiling heart. You think that it would be dangerous to take life in such a smiling fashion. You think that wisdom would need to be used, else a person would smile when he should grieve, laugh when he should sigh. Possibly the smiling heart can solve these problems as it solves others. If a person keeps his heart smiling and laughing he may find that there are no situations in his world which would cause him to sigh and to grieve.

Just imagine at this moment that all the people in the world are smiling. Just think of the joy there would be if every one had a smiling heart. Think of living in a world in which each one greeted his fellow with a smile. A smile from the shop girl, a smile from the taxicab driver, a smile from the traffic "cop" and—a smile from the minister!

There is a way in which to get a smile from every one a person meets. When he learns how to smile deep within himself, when he knows how to keep his heart smiling and laughing, he

will have discovered that wherever he goes he finds the reflection of his own smiling heart.

Does it not make your heart feel youthful just to know that it is smiling? Could one who has a smiling heart have a hardened heart or arteriosclerosis at the same time? The elusive remedy for hardened arteries will be found in the smiling heart. The fountain of eternal youth lies there because one who has a smiling heart can never grow old. In the great scheme of nature there is always a place for useful things. The most useful thing on earth is the man with the smiling heart.

Smile on, smile on! Look at the world through eyes of God and keep those eyes smiling. You will draw many friends to your side. They will want to sit in the presence of your smiling heart. Their jewels and treasures will seem worthless to them in comparison with your smiling heart. Their pessimism and frowns will be laid upon the altar of sacrifice—but such a slight sacrifice! They, too, will find that their hearts can smile and they will go forth from you like missionaries to fields of darkness, sent forth to preach the light, the doctrine of the smiling heart.

Is your heart smiling now? Keep it smiling. You cannot overwork it by letting it smile. It smiles to know that it can smile and that you will let it smile. It smiles at the world right now and even smiles at you.

THE FRIEND WHO UNDERSTANDS

I THINK that God had me in mind
And that He tried His best to find
The thing for me He best could do,
When He made such a friend as you;
My friend, you understand?

'Tis sweet to know you see the good
And that I'm ne'er misunderstood;
That I can throw away the mask,
Just be myself, and do my task;
Of course, you understand.

You understand each thing I say:
My meaning's always clear as day;
You do not watch my q's and p's,
You do not make me ill at ease,
You always understand.

Somehow, I feel the world would grow
Much better, if each one could know
A friend who understands, who sings,
Who sees the brighter side of things,
Like you; you understand.

KEEP LOOKING UP



OME TIME ago I saw this thought expressed: "If the outlook is not bright, try the uplook. See things right."

There seemed to be such good metaphysics in the epigram that the truth of it has stayed with me all this time.

When the outlook is not bright, we may know that we have been looking *out* too much, giving ourselves too much to external appearances. Possibly we are discouraged and looking down, looking to things earthly, looking away from heaven. The solution lies in looking in, not out; in looking up, not down.

Looking in, we face the Christ in ourselves. We look to the higher self in us which is always bright and shining. If things of the external do not appear to be bright, we have but to turn to this inner brightness, the light of Spirit, in order to see darkness dispelled and light flooding us and all our affairs.

Looking up, we direct our vision away from the limited beliefs of the world. We no longer see ourselves or our affairs according to the limited viewpoint of the world. We free ourselves from the opinion of the world that we cannot do this or cannot do that.

Looking up, we lift our eyes to the hills. We behold ourselves and our affairs as we exist in Truth, in perfection, in God. We see worry and care in their native nothingness. We behold the thing which seemed to stand

like a mountain before us become as transparent as the very air. We see disease and lack not as things, but as absences of life and plenty. We see the health and the abundance of God filling us to completion.

After we have learned the secret of looking up, something within us seems to say, "Keep looking up." Our eyes may droop for a second but this inspiring voice says: "Lift your vision. Keep looking up."

How's the outlook today, friend? Not so good? Have you been looking down and looking out again? Have you been indulging in looking earthward? Have you tried looking in and looking up? Have you tried looking heavenward? "Keep looking up."

In heaven, right here and now, lie your peace, happiness, health, and prosperity. Look into heaven and behold yourself in possession of the joy and strength and plenty that you desire. "Keep looking up."

Do you know that many persons lack happiness, health, and plenty because their outlook is not what it should be? Do you not recall that at the time when you felt most bound to the power of persons and things of the external world you were least conscious of your strength and happiness? Do you remember that, when you looked away from outer things, you increased in the power of your own might, the might of God within you?

The man of strong character, he who lives a successful life, cannot feel overpowered by things, persons, or conditions of the world. The illusions, claims, and limitations of the

world do not charm him away from the consciousness of his own greatness as the son of God.

His vision cannot be directed to limited beliefs of the world, because he beholds the ideals of heaven. He knows that there is power in the Christ man within him. He knows the power of looking up!

When you look up, you disregard the appearances of limitation. These cannot exist in your world if you discountenance them. Remember that the Spirit of God in you is "of purer eyes than to behold evil." The eyes of your spiritual vision have power to look through the things that the world calls evil and powerful and to behold reality and the presence of your most needed blessings in place of them.

As you look heavenward you will behold the dissolution of all worldly beliefs and claims. "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness?" All your cares and fears will be lifted from your mind. A new peace will fill your mind and your body. You will behold yourself as you exist in God—whole and perfect. So, "keep looking up"!

Only by looking upward can you receive the light of heaven. Your upward gaze will cause your whole being to become flooded with the glory and sunshine of heaven. Happiness and optimism will fill your mind and your soul. Healing and strength will manifest in your body.

Have you grasped the simple philosophy of

the upward vision? Does not the very act of looking up fill you with renewed hope? Are you not in a better position to see your deliverance from limitation when your eyes are lifted up? Can you not look the world in the eye and know that "greater is he that is in you than he that is in the world"?

Go forth today true to this teaching of the uplifted vision. Let your eyes no longer be cast down. Let your gaze not be upon the matter of the world but upon the substance of Spirit. Look not to limitations and disappointments, but to the perfect working of Spirit.

"But," you say, "it looks as if——." What "looks as if——"? Is there something else in your world besides you and God? "It" will look as you look at it. Your part is to look away from the "its" in life and to keep your eyes on Truth. If "it" looks dark, remember to try the uplook. "Keep looking up."

With your eyes centered upon the truth of your inner being, you will find that nothing in all this world can rise up against you or defeat you. You will find that you can turn away from the appearance of disease and failure and, in their stead, behold the heavenly vision of health and success. You can see through the seeming and behold the truth, the truth of your oneness with God.

"Keep looking up."

WHY FRIENDSHIP MUST ENDURE

IN SPITE of all the whisperings,
 'Tis friendship that endures;
Although the voice of malice speaks,
 Still friendship lasts and cures;
For friendship never sees the faults
 Or scandalous word repeats,
For back of friendship still a heart
 Of understanding beats.

Now he who has the kind of friend
 Who always understands
Has back of him sustaining trust;
 The world is in his hands.
The Friend of Friends, e'en Jesus Christ,
 Is back of all such friends,
And when the friend most understands,
 'Tis Christ who comprehends.

Thus can we see why friendship lasts,
 Why it must constant be,
For, oftentimes, the Friend of Friends
 Must stand most valiantly
Right at our side in trying times
 As one in friendship's name,
For he who is our friend-in-need
 And Christ are just the same.

CONSTANTLY HAPPY



LOOK at the thousands of faces to be seen in a city street and you will see intense need of happiness. The few faces lighted by smiles seem to stand out in the crowd like rays of sunshine emerging from inky blackness. As you look at the frowns and expressions of pain, you may wonder regarding the cause of them; you may think that they who are sons of God have allowed themselves to become sons of sorrow, they who should be walking in heaven are treading the path of despair.

One need seems paramount, the need of happiness. You long to give those whom you see the understanding that will free them from unhappiness and despair. You would whisper to them the Truth and see their faces beam with joy. You would tell them the simple truth that in reality no person, thing, or circumstance can affect them, since God is all in all.

Here is one son of God who seems to be disguising himself with a mask of frowns. Possibly when he left home this morning the world was looking rosy and the skies were blue. He wore no mask then; he was just himself. His heart sang the song of dawn, in which the glory of a new day was celebrated and glorified. He was planning just what to do as soon as he reached the office. When he arrived he picked up the telephone and found that something had interfered with his plans. Then that hard

mask appeared. He is now on the street again, spreading his propaganda of frowns, attesting to his belief that affairs of the world have power to limit his joy.

Here is another son of God, a woman who is always joyful when things go right. But another woman has just looked at her in a "funny" sort of way. Now Number One walks for blocks, accusing herself of every conceivable wrongdoing that might have given Number Two occasion to act that way. Possibly the day is spoiled.

Another passes along who is not digesting his breakfast well because he has just read yesterday's market reports and found the news not at all to his satisfaction. The frowning breakfast is now broadcasting a general complaint from his countenance. The desire to make money quickly is interfering with both health and happiness.

Are you wondering when men and women will be free from sorrow and depression? Can anything deliver them but their realizing the actual truth of their freedom? Is any truth more necessary than that of their spiritual detachment from people, things, and situations of the outer world? Could deliverance come through any other understanding than the knowledge that God within them is all in all, eternally constant, and unaffected by the outer world?

Does heaven, the ideal of all existence, mean anything less than constant happiness? Think of the joy of going through life with this blessing bestowed upon you: *You are unable to let*

people, things, and circumstances of the outer world affect your joy and happiness. Would the world become heaven to you if a fairy wand were waved over your head and that blessing were literally bestowed upon you? Then remember, the spirit of God continually seeks to bless you in this way.

Those who have learned the way of happiness are not assuming a mask of happiness. Such a mask would ill become the one who knows real happiness. Those who are truly happy are happy from the very center of their being. Their happiness is implanted so deeply within them that it cannot be affected or moved.

The power of the mystic and the complacency of the nun show us the virtue of detachment from outer things. We look upon the face of the mystic and silently question, "Wherein lies your power?" The silent answer comes to us: "Knowledge that people and things have no power. Knowledge that God within me is omnipotent."

Constant happiness is not fickle or temperamental. When man learns the secret of happiness, the secret is his for all time. He is happy not only when there is nothing to make him unhappy; he is happy not only when he thinks that no one is thinking, speaking, or acting against him. He is constantly happy; his happiness endures and endures, regardless of external things and conditions.

The way of happiness is the way of God—the way of light, peace, love, and health. The way may seem to be hidden at times, but as we

brush our dark thoughts aside, the path is revealed to us. It is a road of joy.

Somehow, we seem to feel closer to God when we are happy. The reason for this is that our close relation to God has made us happy. As we draw close to Spirit within us, we draw farther and farther from the things of the world that have seemed to have power to disturb us. This gives us a clew to happiness. When persons or things seem to make us unhappy, we should turn our thought within. We should turn to the truth that God within us is all in all. In His world there can be no disturbing thoughts. In His kingdom we live a life of perpetual joy, a life of constant happiness.

Happiness is natural to the spiritual man, and such we are in truth. The spiritual man lives close to Spirit, the very Spirit of happiness. He lives right where happiness is made, and it comes to him first-hand.

Happiness does its part in bringing about health and prosperity. Happiness stirs one's physical forces, and health results. Stagnation and crystallization in the body are soon relieved when the joy and the life of Spirit do their healing work. One's environment and business take on a prosperous air when joy is radiating from one's heart.

Instead of belonging to the few, happiness is the property of all, of all who know its secret. Those who learn to detach themselves from disturbing circumstances find happiness within themselves. They discover that the son of God is unaffected by outer conditions. They, like God, do not worry or frown. Neither do

they give to persons or things the ability to steal their happiness.

The impersonal consciousness has power to free us from the belief that persons can take the joy out of our life. In the personal consciousness we think that others can affect and harm us. In the impersonal, universal consciousness we have no desire to disturb others, neither do we impute to them the desire or the power to disturb us. Events of the world can never rise above a certain level. They cannot reach those who abide on the mountain heights, the peaks of spiritual understanding.

Can you picture to yourself the joy of living unaffected by what others think, say, or do? Do you not see that you can just as easily think the truth of your relation to God as you can think the false thought of your unpleasant relation to things? Only by your unifying yourself with Spirit within you can you bring things of the outer world to a satisfactory basis. *You cannot regulate things of the world by your fear of them.* You cannot adjust matters of the world when you are unhappy about them. You must rise to the consciousness wherein you *know* that Christ within you is master over all things, at all times, and under all circumstances.

In this happiness of Spirit you will be supremely happy. You will rejoice over your freedom from the seeming power of things.


OPTIMISTS AND PESSIMISTS

THE OPTIMIST will see the sun,
The pessimist the fog;
To one, life is a paradise;
To one, it is a bog.
The idealist will find a flower,
The botanist a cell;
The mystic sees a heaven,
The reformer sees a hell.

The pessimist can see no sun,
His eyes behold no light;
He would convince the optimist
The outlook is not bright;
The mystic cannot see a sin,
A pain, an evil—hell;
His eyes are firmly fixed on God;
He knows that all is well.

Now if you are a pessimist
And want to change your view,
First discipline your mind and eyes
To see the good and true.
Your plaintive song will turn to joy,
Your knocks will change to cheer;
You'll find, where once you saw the bad,
That heaven will appear.

KEEPING HAPPY

HE SECRET of happiness will be disclosed at the very beginning of this article: *If we would be happy we must rule out of mind any thought that would destroy happiness!* We must enter the high state of consciousness in which we are above depressing beliefs. We must abide in the state of mind in which adverse thoughts gain no admittance.

When we begin to entertain some subtle belief that something can take our joy from us, we begin to betray ourselves into the hands of the adversary. To believe that any person, thing, or circumstance has power to depress us is to give it power to do so. Let us drop out of mind all belief that the thing itself has power over us and realize, in treatment, that only the belief in its power can affect us. We can then see readily that only our mental reaction to a situation can give us joy or pain.

If you had planned some little excursion for a sunny day and it was raining that morning when you woke, were you unhappy? Did you let innocent little raindrops spoil your day? Did you let the belief that raindrops could make you unhappy cause your joy to be changed to sorrow? What if you had been on guard and had refused to be depressed? What if you had realized that raindrops could not dampen your spirits? What if you had realized that your

spirit of joy could not be affected by weather or by beliefs in weather?

Remember that happiness is your natural state. Do not take the attitude that your normal state is depression and that happiness comes to you only at rare intervals. In Truth you are God's perfect expression of happiness and joy. In reality nothing of the external world—neither person, thing, nor event—can interfere with God's manifestation. There is only one thing that can cause you to lack joy, and that is your belief that external things can take joy from you. Remember that your relieving yourself of depression comes through your recognizing that you must deal with beliefs. At the very onset of an attack of depression you must change your thought. You must exchange the belief in depression for the truth about your eternal joy in Christ!

Prominent among the beliefs that tend to destroy happiness are those centered around other persons. The thought that other persons can distress us often takes joy from us, if we have not learned the truth of the situation. Then there is the belief that what another thinks, says, or does can displease us. This needs to be corrected through our knowing that in Truth we live in a world independent of persons. In Truth we live in the impersonal world, a world in which there are no personalities, a world in which there are only spiritual beings, always loving and ready to bestow joy upon us through the spirit of joy in them akin to the spirit of joy within us.

As we learn to live in the universal, imper-

sonal consciousness, we find that other persons cannot disturb us. We are not envious or jealous of them. We know that nothing that they say or do, neither their successes nor their accomplishments, can diminish our own joy. We do not resist them, since in Truth we know the way of nonresistance, which is the path of peace and happiness.

The person who learns to leave the valley of personal beliefs soon finds himself on the mountain top. Beliefs that others can affect his joy are exchanged for the heavenly Truth. The claim of personality is given up for the broader life, the universal.

What if at this moment, when you are feeling so full of joy that it radiates from the very center of your being, the garage manager telephones and tells you that your car cannot be delivered to you? Possibly all your plans are made for a trip in your car and this message comes like a thunderbolt. What now? A panic? A brain storm? Will your world totter and your joy leave, or will you remain calm and peaceful? Remember that if you are to keep joyful you must rule out of mind every belief that would destroy happiness. You cannot afford to give the garage man the power to speak any word that will diminish your joy. You cannot afford to give an automobile power to cause your tears to flow. Your joy must remain constant. You must keep cool-headed. Your way out of the situation is to declare joyfully that persons and things can bring you only joy.

The joyful person possesses in his joyful-

ness a key that unlocks many locks, that is the solution to many problems. Through his high consciousness he is able to look beyond appearances and to see things as they exist in Spirit and in Truth. He is not disturbed by things, not distressed by persons, is unmoved by the appearance of disaster. He has learned how to rule out of mind any belief that would destroy happiness. He has found that his joy does not depend upon persons and things; nor is his joy affected by the status of persons or things.

The student of Truth has a good hold upon joy because of his consciousness of time. He lives in the timeless time of Spirit, consequently he is not affected by the past or the future. He does not live in unpleasant memories of yesterday or in anticipations of tomorrow. He enjoys the ecstasy of the present moment?

Do you catch the vision of how to keep happy? Do you realize that you must guard your thought and refuse to entertain beliefs that would destroy joy? If you catch this vision and experience this realization, then you have grasped the secret of happiness. You have found peace with your indwelling Spirit. You are not dependent upon other persons or upon things of the external world for joy or pain. You live in a world far above personal beliefs. You abide in heaven—the realm of perfect peace—and therein you are eternally established in unchanging joy. This day you will be filled with great joy.

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TO INSURE HAPPINESS

TODAY will be a happy day
If, first, you find some time to pray;
If, first, alone, you go apart
From worldly things, and, in your heart,
You make resolve to do your best
And then to God you leave the rest.
For God will take the hate and fear
Of yesterday and yesteryear
And, in their place, He'll make you feel
The light and love He would reveal.
Yes, this will be a happy day
If, friend, right now, you'll stop to pray.

FINDING AND KEEPING HAPPINESS

Revealing the royal road to happiness

IF happiness were a commodity which one could buy at so much a pound, what a market for it there would be! Next to health, we treasure happiness. Till a person finds happiness and knows how to keep happy, he despondently cries out: "Which way? Which way?" Yes, there is a way to happiness, a most reliable way.

The student of Truth should not find the way to happiness a difficult one. Why? Because he has learned certain values and relationships which are of service to him in acquiring and maintaining happiness. He has learned not to depend upon those things which others find do not make for happiness. His knowledge of Truth gives him a reliable standard and a never failing rule.

Many persons are unhappy because nothing occurs in their lives to make them happy. They are unhappy because there is no occasion to be happy. They wait patiently day by day for some circumstance which will bring happiness to them. They are willing to be convinced that there is happiness in the world and are ready to participate in it. They fail to be happy because they are too passive.

The subtle propaganda of the race that other persons or things of the outer world can

make one happy is responsible for much unhappiness. If a person thinks that other persons have power to make him happy, he also will be of the opinion that other persons can make him unhappy; therefore he will not find happiness in personal consciousness or in dependence upon other persons.

We can see that to be happy a person must not be passive or lazy. He must take an active hold upon life if he would possess happiness. We can see that he must not place his trust in others to make him happy. He needs to find happiness elsewhere than in the world of effects, the world of personality, the world of phantoms. Where should he turn? Within himself. The royal road points in that direction.

If a person realizes that other persons and things cannot make him unhappy, he at least arrives at the place where he is not unhappy, even though he may not be happy. He has eliminated the elements in his life which produce unhappiness. He has found that the things which promised happiness cannot produce it.

The secret in being happy lies in the knowledge of one's relation to the universe. He who feels that things or persons of the outer world can master him or make him unhappy, who thinks of himself as subordinated to others or to things, will almost always be unhappy. If, on the other hand, he knows the truth of his freedom from all the things of the world, if he realizes his oneness with the joy of his indwelling Spirit, he is sure to manifest happiness.

Man is happy or unhappy according to his view of life. If he views life from an unhappy angle he is unhappy; if he sees things from a happy viewpoint, he is happy. One process is just as easy as the other. The unhappy person will find that he can be happy just as easily as he can be unhappy.

The student of Truth finds happiness easily because he learns to turn out of his mind those thoughts which are depressing and pessimistic. Truth gives him a standard for his thinking and he makes all his thoughts conform to this standard. He keeps his happiness because he keeps his thought centered upon the unchanging joy of Spirit within him.

When you find yourself unhappy, change the whole tenor of your thinking. Instead of thinking of people as opposing you, of things as crowding in upon you, of the future as offering few attractions for you, begin to look at life from a new angle. Cease to look to the manifest world for your happiness and you will remove from it the power to make you unhappy.

Learn to look at the world as made up entirely of God and His blessings. Cease to think of people and their adverse thoughts, of things of the three-dimensional world, of fears of the future. Look at the world through new eyes, the eyes of Spirit, the eyes of Truth. Instead of cringing beneath the weight of the world, surmount it and look down at it from the mountain tops.

Nothing to make you happy? Dear friend, stop right now and count the things for which

you are thankful and happy. Have you none? Just try to count them and you will see how many you have.

In the first place, be happy because you know Truth. Be happy because, to some extent, you know your relationship to God and the universe. Be happy because of the health you have. Your health is not very good? Just try being happy for the health you have and, for the time, forget about your weaknesses or pains. Your gratitude for health will cause it to increase and, eventually, you will realize that you are perfectly healthy.

Be happy on account of the blessings that you have and, finally, you will see your life filled with blessings. Your happiness will be such that nothing can take it from you. You will find that your happiness is permanent because it is founded upon Truth, that which will not pass away.

When you have found the inner happiness, things of the outer world will take on a new meaning to you. You will be master over them and they will strive to yield their best to you. Everything in the universe will seem to rise to bless you when you have found happiness within. You will be happy because you will have reached the consciousness wherein being unhappy is an impossibility. You will be one with infinite joy.

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JUST KEEP COOL

WHEN others think the day is hot
And that the weather's bad,
Just try to think of other things,
The things for which you're glad;
In summer days when others fret,
Just find a shady pool,
Refresh your mind, and rest your soul.
In other words: *Keep cool!*

And, if there is no pool at hand,
Not e'en a shady brook,
Just look about for any place
That makes a quiet nook;
For, after all, it matters not
The time, the place, the spot;
If you're determined to keep cool,
There's naught can make you hot.

You do not need thermometers
To tell you when it's cold;
When others say, "It's hot today,"
Be sure you do not scold;
You'll never mind the summer days,
Or be the weather's tool,
If you can stay all cool inside
And let your thought keep cool.

THE RELIGION OF LOVING HEARTS AND SMILING FACES

IF A LOVING heart and a smiling countenance were prerequisites to membership in the Christian religion, would you belong? In the past, Christianity has not always been associated with smiling faces. The religion of medieval times and even that of our immediate forefathers seemed to be one in which smiles had no place and joy was discouraged.

I recall leaving a church one morning after a sermon on some subject such as "The Sorrowing Christ," in which Jesus was depicted as a man of sorrow and tears and we were exhorted to follow in His footsteps. A little girl in the vestibule of the church looked up at her mother and said, "Mother, didn't Jesus ever, ever smile?" The simple question came as a challenge and a rebuke to the pessimistic philosophy that had just been disseminated from the pulpit. Of course, everybody that heard her smiled. The child, innocent little messenger of Truth, was like a beam of sunshine shining through musty walls of ecclesiasticism.

The pictures of Jesus usually take on the national characteristics of the persons who have painted Him. Similarly, the person with darkened countenance, he who goes the stony path in life, is sure to paint a word picture of Jesus as sad and sorrowing. He easily

follows in the footsteps of his "master." The truth is that he but goes his own way, the way of suffering and sorrow, and seeks to take Jesus with him.

When Jesus came to a race bound to self-imposed beliefs in evil and disease, and saw how easily He could disillusion man regarding the power of evil, do you not imagine that deep down in His heart He smiled? Even though your heart is filled with compassion for the little child who has false and bewildering notions about life, do you not often smile at its beliefs?

A man once told me that during some occult studies and experiences he left his body. He said that the things that he saw his friends do and the emphasis that they gave to trivial matters were appalling. Previous to this experience he had been quite a pessimist, a man of sorrow. In his peculiar situation he saw life from an entirely new angle. He saw the nothingness of fear, hate, and evil. He tried, while in his disembodied condition, to convince his friends of their mistakes, but they could not hear him. They were so weighed down by beliefs in evil that they could not hear the truth. He said that when he went back into his body he also found himself again in a certain heavy-mindedness, a state of mind heavy with material beliefs. Then he resolved to throw off this heaviness by changing his beliefs. With difficulty he succeeded in catching the view of life that he had had when out of the body.

Having left the body like a person in death, he made the occasion one in which he took hold

of life anew. He was like a person who becomes reincarnated. He refused to be a pessimist. He refused to believe in evil, hate, fear, disease, and death. He was no more a man of sorrow. His Christianity was no longer a religion of adversity. His Master was no longer downcast and downtrodden. His Jesus was a Christ of love, life, and joy. He followed in His footsteps. He had found a religion of loving hearts and smiling faces. He had discovered the truth and the joy of Christianity.

The belief that some person or some event can make you unhappy, the fear of the future, the subconscious dislike for some one who has not done as you thought he should do, the belief in nerves, the belief that you must suffer—these beliefs belong to the philosophy of darkness, the religion of pessimism. Shake them off! Refuse to let your mind, soul, and body accept the ignorance of the past, the superstitions of religion and of medicine, as Truth. If your friends accept Jesus Christ as a man of sorrow and choose to go the stony way, you should go in the opposite direction. Go the way of love, life, and joy—the way of heaven. Take Jesus Christ as a companion of love and joy, regardless of arguments to the contrary.

Educate yourself to laugh and smile at the foolish beliefs of the race. You will find that your smile will cause the clouds of despair to vanish. At the heart of your being, the sun of Truth will be shining through you. The very Christ of God within you will smile.

You will be like a person on a sun-tipped peak who feels himself above the clouds in the

valley. The consciousness of love and joy cannot be dimmed. The religion of a loving heart and a smiling face will be for you an open-sesame to all the blessings in life.

What would it profit a Christian to know all the dogmas and traditions of Christianity if he did not know the religion of love and happiness? What is of greater value, the knowledge of how to live the sunny life or the knowledge of dogma? Remember that the religion of pessimism is also the religion of disease and death. The religion of love and joy is life eternal.

Do you know that you know life and the world only through your thoughts and reactions? Your mind makes contact with the world about you. If your thought is darkened and your attitude one of pessimism, how can you expect the sunshine of life to flood your soul? If you look at the world through the dark glasses of prejudice and pessimism, how can you see life in its true beauty?

If you are so engaged in looking upon the crucified Jesus that you cannot see the risen Christ, if you are so busy looking earthward that you never gaze heavenward, how can you behold the glory and joy of a radiant life? Make your mind an open and unobstructed channel through which the joy of the Lord can be expressed, and you will find yourself filled with joy.

Physiologists tell us that sorrow is depressing and that it slows down the life forces of the body. Those who become the victims of grief find that they manifest ill health. We can

readily see that a religion that emphasizes sorrow could not be a religion of health.

Have you ever noticed the love and the sunshine expressed by a person who discovers Truth? The newly found teaching dissolves all his adverse beliefs. He has no black and heavy thoughts about life. His mind is like a crystal through which sunshine passes.

Not long ago a person said to me, "I believe the world has had enough of Pollyannaism and this business of smile-and-the-world-will-smile-back-at-you!" I agreed with him to a certain extent, because his point was based upon superficial smiling. The set and frozen smile that does not have back of it real love and joy is as unpleasing as Victor Hugo's laughing man. But even the manufactured smile shows a determination to smile at trouble, despite the fact that there is not the understanding of Truth back of it. Smiling at little situations in life will give us power to smile at those that are more serious.

If our religion is deep in the heart, firmly established in love and Truth, smiles will easily come. It is easy to smile when we know why we are smiling. It is easy to love when we realize that love is the power that overcomes and transforms into good all that is unlike itself. Keep loving and keep smiling!

ONWARD AND UPWARD

JUST know the past is but a dream ;
Forgive the slight of yesterday ;
Forget mistakes, erase ill will,
And face the day with head erect.
Lift up your eyes, salute the dawn ;
Lift up your chest and drink in life ;
With hands upturned, receive your gifts,
Such blessings rare are showered on you.
First, one step forward ; now, one up ;
You must go onward, higher rise ;
Your joy today on you depends ;
The world is at your feet. Amen.

HOW TO HAVE A YEAR OF HAPPINESS

*The way to assure ourselves that we shall
have 365 days filled with peace and joy*



THE SECRET of finding how to be happy lies in getting the right viewpoint of life. Many persons are unhappy because they look at life from the wrong angle. They think of themselves as privileged to be unhappy, when as sons of God they have no right to be unhappy or to make the lives of others unhappy.

Have you ever realized that you should take the stand of being happy because, in Truth, there is nothing else for you to do? Dear friend, you should be so happy that the old argument of being unhappy could not possibly touch you. Think of the son of God's giving persons or external things any power to make him downcast! Can you, the son of God, ever again admit that you are unhappy? Not happy, and the son of God? What would it take to make you happy if your divine sonship will not do it?

Of course, you can go through the somewhat tedious process of denying unhappiness and affirming happiness in its place. But, if you once grasp the truth that you are the son of God and rejoice in the happiness of this truth, you will not need to deny little unhappinesses the rest of your life or treat yourself to be

happy. Will not this realization assure you of happiness now and for the rest of eternity?

As the son of God you are far above the petty annoyances which otherwise would seem to make you unhappy. You, as a prince of the realm of heavenly things, cannot stoop to be annoyed by things earthly.

As the son of God, knowing the Truth of the great within and of your oneness with the Father, you cannot be affected by things of the outer world. If you give anxious thought to things of the world you show that you are not secure in your knowledge that God is within you and that you are one with Him.

As the son of God, you are not inferior in rank to any other person in the world. You and all others belong to the celestial order to which only the sons of God belong, or, let us say, to which those who know themselves to be the sons of God belong.

Knowing the truth about your divine sonship, you should be so happy that you radiate happiness to the very ends of the earth. Do you not have health, prosperity, and every other conceivable blessing right at hand? Even if some blessing has not appeared, as God's son you know how to bring it into manifestation.

If you grasp the mighty truth that we are revealing to you at this moment, can you not keep it uppermost in mind for the next hour, yes, for the next twenty-four hours? Can you not keep the realization clear for 365 days? Time is nothing in the sight of Spirit. If your realization is high and noble, it will not pass away with fleeting time. Time will seem to

stand still and your realization of happiness will continue to grow and expand.

Live in a world in which only supreme happiness can be found, a world in which personality and personal limitations cannot exist, a world in which you know that personal limitations and claims have ceased to be. Live in a world in which there is only God—God in you, God in all other men, God in all things. Only God everywhere! If there seems to be about things or persons that which is ungodlike, unlike God, know that it has no place in your world, the world of happiness, the world of God.

What an assurance this realization will bring you! Your heart will sing its song of happiness 365 days a year. Every year will be filled with new joys, new ideas, new life, new happinesses.

Your spirit of happiness will draw to you many joys—the joys of harmony, of health, and of prosperity! Every joy to which man is heir will become your joy. You will find happiness and good cheer on every hand. Every person whom you meet will contribute his share of joy to your life. You will share joy with him and you will become happier through doing so.

Go forth this day in the realization of your divine sonship, too exalted to be debased by mortal thought or mortal things, too high in consciousness to think any but the high and noble thoughts of God. Resting in this consciousness, you will radiate the joys of heaven, the blessings of God, the happiness of spiritual realization. You will have found yourself and you will be supremely happy.

CREDIT

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